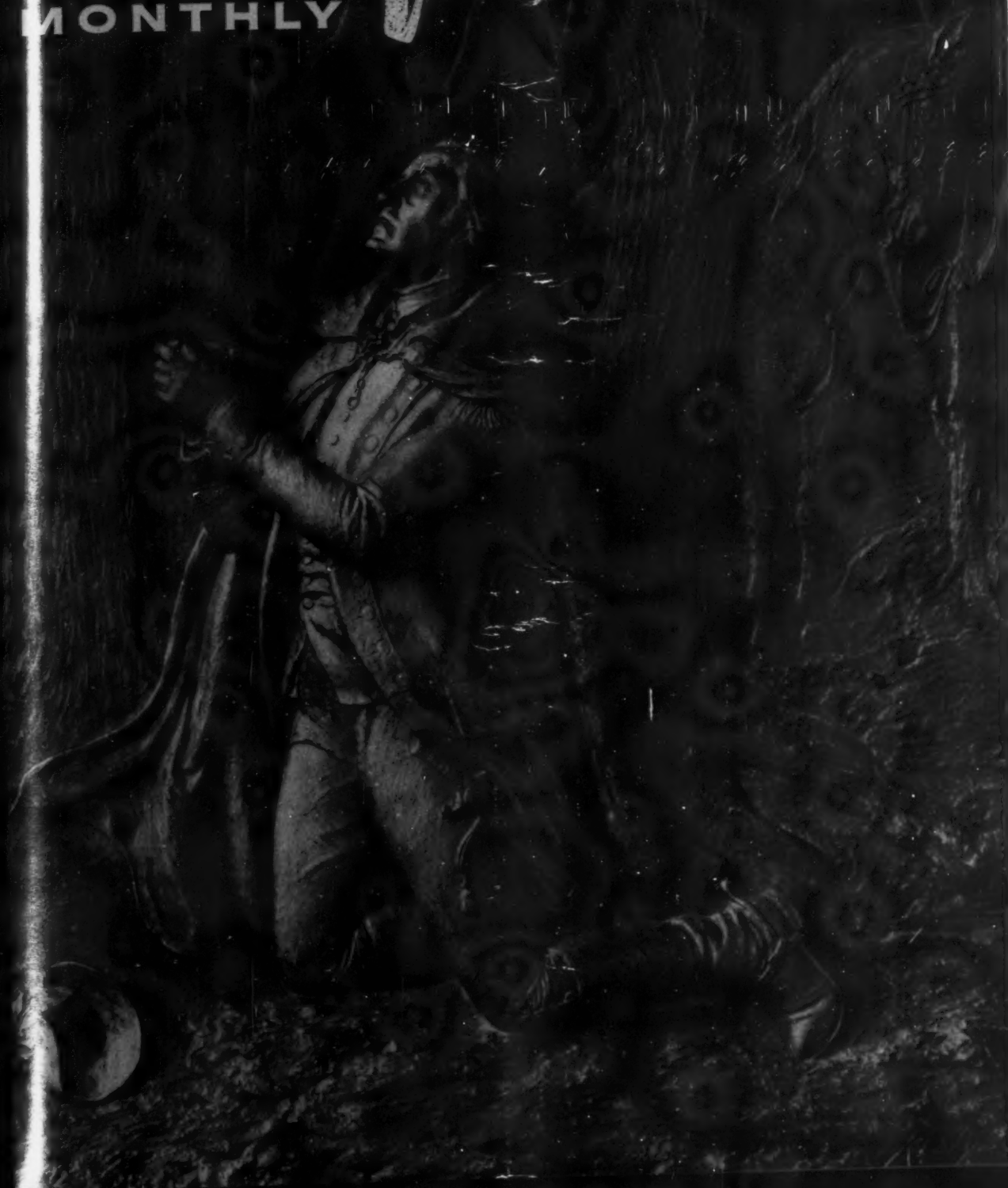


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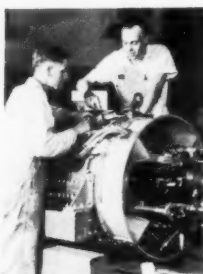
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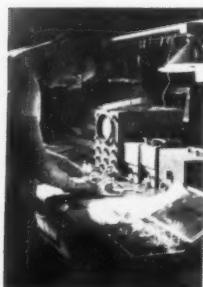
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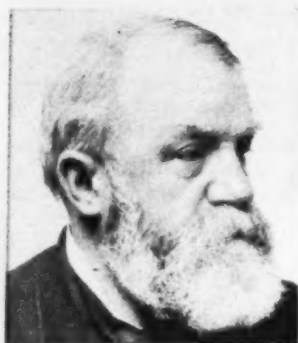
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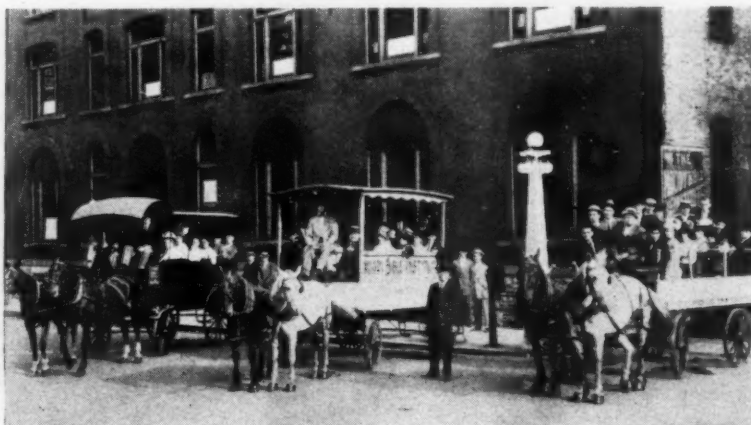


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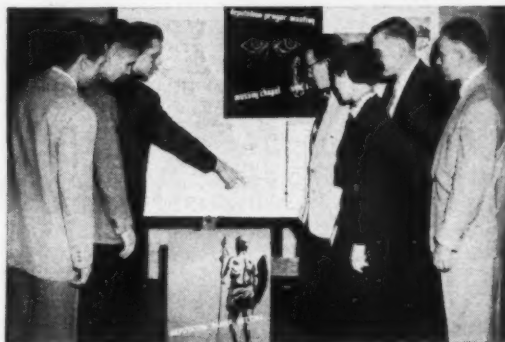
tian workers, so in more recent years the school he founded has also led the way in spreading the gospel by Christian radio stations, gospel science films, missionary technical training and a world-wide literature ministry.

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This Month

ONE of the satisfactions of editing **MOODY MONTHLY** is the experience, every now and then, of seeing what we believe is the Lord's hand changing the editors' plans—always for the better, of course. Such has been our experience with this issue.

NEITHER the symposium on "The State of the Church" nor Dr. Hyman Appel-
man's article on "The Decline and Fall of American Ideals" was originally planned for this number. Now both seem not only right, but necessary to the finished issue in your hands.



Appelman

BECAUSE D. L. Moody's birthday is February 5 and because Moody Bible Institute's Founder's Week falls during that week, we have made it a custom to include at least one Moody article as a February highlight. This month's feature is a personal recollection of the great evangelist as he spoke not to the unsaved but to Christians. The author, John C. Page, was later led to the school which D. L. Moody founded where he served on the faculty for some eighteen years. He is now retired, a resident of Glendale, Calif.

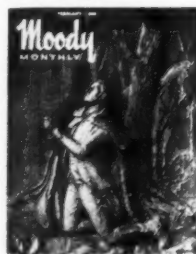
ANOTHER of our articles this month attacks the very common problem of how to interest adults in their Sunday school lessons and how to get them to prepare at home. "We Study the Bible by Mail" tells how one thriving women's class is solving this problem. May Hogan, the author, is our editor-in-chief's secretary and one of the valued workers in her church on Chicago's North Side.



Hogan

A FINAL comment should be added about a feature which concludes rather than begins with this issue. We refer, of course, to "A Holy Life and How to Live It," which has been eagerly received by the majority of **MOODY MONTHLY** readers. As a result, the editors expect to announce a new Home Study Feature soon.

THE COVER



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Moody Monthly

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

Volume 60, No. 6

February, 1960

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Every penny invested into missionary radio will not go unnoticed, by the Lord. His word will not return void.—Mrs. Martin Duffin, Richmond, Ind.

Television at Home

Today I cut out the article on TV addicts for one of my Sunday school girls. She told me last Sunday that she really did not want to spend so much time with the TV, but did not seem able to tear herself away from it. That, she confessed, kept her from reading every evening in the Word of God before she slipped into bed. It is a joy to share [these] good things with others.

Thank you for thus helping this delightful student of mine to be an "overcomer."—Florence O. Barnwell, New York, N.Y.

"We Were TV Addicts" is the best, in my opinion, that I have read on that line.—R. Elmer Baker, Beckley, W. Va.

Your article, "We Were TV Addicts," is one which every Christian should read. I think it is a good article and very timely.—Harry W. Lutz, Pastor, Assembly of God, Rock Falls, Ill.

Appreciation

I am quite impressed with Dr. Walvoord's "Russia and the Middle East in Prophecy," and quite agree with him.—Mrs. W. H. Monical, Omaha, Neb.

I get much help from the Sunday school lesson supplement. Also am enriched with the spiritual articles.—Mrs. Emil Hallenback, South Bend, Ind.

I especially appreciate Dr. Wilbur M. Smith's department, "In the Study." It alone is worth the price of the paper.—Selah T. Pierce, Muncie, Ind.

Missing

I miss "Golden Nuggets" with the Greek translation and, like many others, I miss "Out of the Mixing Bowl."—Mrs. Lewis P. Barnes, Newark, N.J.

On the Field

Thank you most sincerely for sending MOODY MONTHLY as a gift this past year. It has been a big blessing to us and to the local Indian Christians. We have used your wonderful messages to teach the Church of Christ in India and many have come into real light through your help. Please pray for us as we evangelize 800 villages this cool season.—(Rev.)

Edward G. Jacober, Radhanpur, B.S. India

It has been indeed a pleasure to receive your magazine for the past year. The blessings obtained from it have been a great help while serving our Lord here in this darkened land. Your missionary articles cause us to renew our vision, your sermons our call!—Howard M. Gering, Sumatra, Indonesia

I enjoy MOODY MONTHLY especially since I've been on the mission field. Often when personal letters don't come, if the [magazine] comes, there seems to be no need for more mail. Many times I read most of it through in one sitting. The home study feature "A Holy Life and How to Live It" has been a special blessing.—Joyce Benston, Riobamba, Ecuador

Concerning Hymnbooks

I am not a Moody reader and do not care to be one. However, I did by accident thumb through the November issue and noticed your editorial, "A 'New' Hymnbook?" The term "our" in the first sentence must mean American or human; we Methodists must not be Christians because we do not seem to follow your views.

Most of the gospel songs that are to be left out of our new hymnal will be excluded because they are musically bad and theologically inadequate, and some are so selfish and preposterous that they are hardly Christian. The idea will be to get hymns that are based on theological truths that are praises to God, not what man hopes he can get as a reward for being "good" as a child contemplates a reward for being a good little boy or girl.—William S. Tobash, New Wilmington, Pa.

"A Holy Life"

I especially enjoyed [December's] study. I am sorry there are only two more left. These have been a blessing as well as a benefit.—Mrs. Robert Reim, Columbia City, Ind.

While I never had any of the habits that folks think are bad sins, I had some that now I know were much worse. But the Lord reached out His hand nearly three years ago and saved me.

In Bible school this year, [we studied] the fruits of the Spirit. I can't say whether the lessons reached any of the young people, but preparing those lessons certainly reached me. I was saved, but I was not bearing much fruit. The Holy Spirit dealt with me many weeks. Then, in September, came "A Holy Life and How to Live It."

After the first lesson in this series I realized that God could not help me if I didn't confess my sins and ask Him to cleanse me. How I wonder over His patience and longsuffering with me! Each of the lessons has been vital to me and I read them over and over.—Mrs. Harold W. Porter, Flagstaff, Ariz.

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"I don't wanna be an eagle."

LITTLE Four was sitting cross-legged on a pillow in the center of the davenport as I came into the room, and Six was skipping back and forth excitedly in front of him.

"Mommy!" announced Six. "Guess what! We're playing eagle!"

"And I'm in the nest!" added Four, with obvious delight.

"The minister told us about eagles!" Six went on. "He said the mother makes a nice soft nest for her babies—see, that's like our pillow. But underneath the soft stuff you know what she's put? *Sharp thorns* . . ."

Four climbed obligingly off his nest and, lifting the pillow, revealed a jumbled heap of toy building blocks. "See, Mommy?" he said gravely. "Thorns."

"And when the eagles are little," Six continued, "the big eagle lets them be nice and cozy in the soft nest. But pretty soon they get big, and the mother knows that if she doesn't do something quick they'll just sit there being 'comferble' and never learn to fly . . ." He took a much-needed breath.

"So, when the big eagle knows it's just the right time, you know what she does? She pulls that soft stuff right out of the nest! And there are those babies sitting on the thorns and it makes them so bothered that finally they climb out an' learn to fly!"

"Look, Mommy!" said Four, hurrying back to his place atop the pillow. "We show you!"

And there he sat, nested once more, looking contented, indeed—until at the strategic moment Six pulled the soft pillow out from under him and left a highly bewildered young eagle perched on a pile of bumpy blocks.

But with that, Four tried his wings. Off the davenport he "fluttered"—and out into the open spaces of the living room.

I was back in the kitchen stirring up a batch of cookies for my young eagles—but thoughts about their play would not leave me.

So many things had bothered me lately—pressures, testings, difficulties. And I had

wondered *why, why?* Now the Lord was telling me.

Ever since I had turned to Him in faith some time before, He had kept me so "comferble" in His tender care. But it had become time for me to *stop sitting* and *start soaring*. In love He was taking away some of the "soft stuff," and I was feeling the pricks His wisdom permits to His growing children.

While I pressed the cookies flat with a fork, little Two—who moments before had joined her brothers in the living room—came running in to me with tears streaming down her tiny face.

"Mommy, Mommy!" she cried. "I dis don't wanna be a eagle dat flies!"

My little reluctant fledgling! I put down the fork and picked her up and held her close.

Oh, that I by the grace of my Lord won't prove a reluctant fledgling for Jesus Christ. How earnestly I hope I will see His love in *every difficulty* He permits, and will seek gladly to soar for Him.



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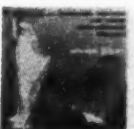
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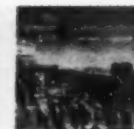
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Songs of
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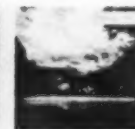
2. **Ethel Barrett**
Stories for the
Children
7075



15. **Jack Conner**
Marimba and
Orchestra
7091



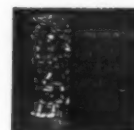
27. **Salvation Army Band**
Instrumental
6071



13. **Peter Slack**
Pipe Organ
1243



25. **Vere Raley**
Baritone Solos
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16. **Mitzelfelt Choir**
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9. **Sky Pilot Choir**
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31. **The Jones Sing**
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12. **Ben & Beth Allen**
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report

The month's **WORLDWIDE NEWS** in brief

Evolutionist Urges, "Get Rid of God!" • Charges Cardinal Influenced Kennedy • Australian Crusade Six Months After • Russia's Bible Famine President Receives Papal Blessing • Open Doors for Gospel Literature

THE LONG STANDING controversy between science and religion broke out again when British biologist Sir Julian Huxley spoke at the Darwin Centennial at the University of Chicago in November.

The grandson of Darwin's close friend and defender advised mankind to get rid of God. Huxley, a self-styled atheist, predicted the death of supernatural religions and the rise of a belief in science and scientific reason.

Religions, said Huxley, are "organizations of human thought" for coping with the difficult world.

Scientists at the centennial either refused to comment or indicated that they disagreed. Both Protestant and Roman Catholic theologians intimated they felt Huxley had overstepped his authority as a biologist.

CARDINAL'S REQUEST

Presidential hopeful Sen. John F. Kennedy has been charged with backing out of an interfaith meeting in deference to the wishes of a Roman Catholic cardinal.

According to Dr. Daniel A. Poling, editor of *The Christian Herald*, the Massachusetts Democrat had agreed to speak at a 1950 dinner in Philadelphia in connection with the Chapel of the Four Chaplains.

In his magazine and in his autobiography, Dr. Poling reported that Kennedy telephoned to withdraw because the late Cardinal Dougherty had asked him not to take part. He quoted the Senator as saying that he was disappointed, "but as a loyal son of the church he had no alternative . . ."

A spokesman at the office of the Senator's father, Joseph P. Kennedy, commented: "Senator Kennedy's office states that the story was inaccurate."

SIX MONTHS AFTER AUSTRALIAN CRUSADE

Australian churches have seen significant gains during the six months since the Graham crusade on that continent, according to the minister of the largest Presbyterian church in Australia.

Speaking at the University of Sydney, the Rev. Gordon Powell, minister of St. Stephen's Presbyterian Church in Sydney, reported that of the 61,000 inquirers responding to the campaign in that city 83.6 per cent have been contacted by ministers. Among other instances he cited:

An Anglican church in a suburban parish where 85 per cent of those who responded have become warm and effective Christians;

An inner suburban church of the same denomination where 60 per cent of those who responded are now regular worshipers and Sunday attendance has increased 100 per cent;

Gains of 10 per cent, allowing for those already connected with the church and those falling by the wayside, as reported by Methodists;

Generally crowded Baptist churches in contrast with reportedly half empty churches before the crusade.

In his own church, he said that of 404 new people referred to them by the campaign, 300 have already attended pre-communion classes and been admitted as full communicant members. Offerings have increased 30 per cent and the roll of the church's youth fellowship has almost doubled.

BIBLE HUNGER IN RUSSIA

Russian libraries do have Bibles—but the average Soviet citizen can't get them. According to Miss Barbara Wolfe, who served as a guide at the U.S.-Moscow Fair last summer, all religious books in Soviet libraries are classified as research material, available to specialists only. Only priests of the Russian Orthodox church can get them.

But the Bible is not forgotten, she says. A special book display at the fair contained a few Russian and English Bibles among some 8,000 other books published in the U.S. In a week or so all the Bibles were gone.

PRESIDENT AND POPE

President Eisenhower's recent globe-circling good-will tour has had religious as well as political significance.

In Rome the President attended St. Paul's Protestant Episcopal Church and was received by Pope John XXIII. After receiving the Roman Catholic leader's official blessing, the President thanked him for "the words you have addressed to me, my family and my country. I am also grateful for your blessing."

In India villagers reportedly acclaimed Eisenhower as a reincarnation of Vishnu, protector of the Hindu trinity. Indian president, Dr. Rajendra Prasad, accompanied President Eisenhower to a service at an Anglican church in New Delhi.

LITERATURE'S OPEN DOORS

"There are virtually no doors closed to literature around the world," Dr. Clyde Taylor told some 150 mission leaders at the 8th annual conference of Evangelical Literature Overseas.

The Secretary of Public Affairs for the National Association of Evangelicals said that he has found a revival all over the world in the use of colporteurs, especially in Latin America. On the darker side he decried the flooding of India and other countries with lurid books and magazines from America, while Communists send "clean, decent literature" to them, though filled with deceit and lies.

ADS FOR SUNDAY BUSINESS

Does a newspaper have a right to reject an advertisement with the words "Open Sunday"?

Yes, according to a Hennepin county district court. They denied a Minneapolis businessman's petition to force the *Minneapolis Star and Tribune* to publish his advertisements with those words.

The businessman charged discrimination because he is Jewish. Since Saturday is a holy day for him, he said the newspapers restrict him to only five days a week. An attorney representing the newspapers said that constitutional guarantees of freedom of speech give newspapers the right to edit their advertising. The judge maintained that he could not take seriously the claim of discrimination since the advertiser's business was open all day Saturday.

BACKS NEW RADIO STATION

The Blue Ridge Broadcasting Company, listing Dr. Billy Graham as president, has filed for an application with the Federal Communications Commission for a commercial broadcasting station of 10,000 watts power in Black Mountain, N.C.

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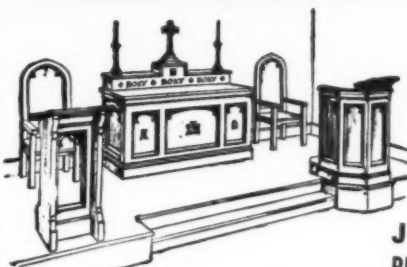
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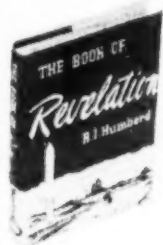
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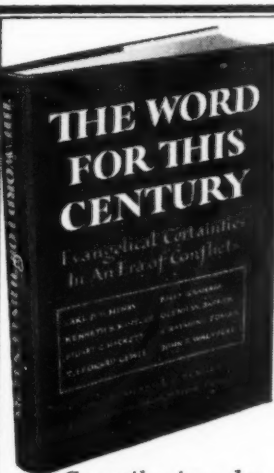
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The station would operate in daytime hours and cover a considerable area of western North Carolina with a program format emphasizing music, news, sports and public service programs.

Other officers of the corporation include Dr. L. Nelson Bell, Graham's father-in-law; George Wilson of Minneapolis, and Harold E. Finch, a Black Mountain attorney.

SCHOOLS

MOODY BIBLE INSTITUTE will add a new major in missionary broadcasting to begin next fall. Purpose of the three-year program is to train broadcast technicians for Christian radio stations around the world.

A CHRISTIAN HIGH SCHOOL in Pennsylvania received the highest accreditation a secondary school can earn. The Delaware County Christian School of Newton Square was accredited by the Middle States Association of Colleges and Secondary Schools. The school was opened in 1950.

MILESTONES

In South Korea, Christians are observing the 75th anniversary of the opening of Protestant missionary work in that land. Among the first students of pioneer Methodist missionaries was Syngman Rhee, now president of the Republic of Korea.

The New York Bible Society marked its 150th anniversary in December. New York Governor Nelson Rockefeller spoke at the anniversary dinner at the Waldorf-Astoria.

The Oriental Boat Mission, an interdenominational faith group in Hong

Kong, recently marked 50 years of service among the boat people of South China. Increased restriction on fishing people in Red China has caused thousands of Chinese to flee for refuge in Hong Kong waters.

YOU SHOULD KNOW . . .

An ordained clergyman, employed as a minister of music or religious education, is eligible to exclude from federal income tax a housing allowance paid to him in lieu of a parsonage, according to a new regulation of the Internal Revenue Service.

The regulation stresses, however, that those employed in such church positions must be ordained ministers, authorized to perform all sacerdotal duties of their denomination. Religious and other non-profit organizations may use a new stamp when their bulk mailing rate goes up in July. On June 17, 1960, the Post Office Department will issue a one and one-fourth cent stamp in preparation for the increase.

Religious and other non-profit organizations can now obtain mortgage insurance on more liberal terms to build apartment housing projects for elderly persons. Federal Housing Administration Commissioner Julian H. Zimmerman has reminded church groups that up to 100 per cent of new costs, and 100 per cent of renovation costs may be borrowed under the program.

FOREIGN

France—After long debate, President Charles de Gaulle's cabinet agreed to the principle of state aid to French church schools (mostly Roman Catholic). When the bill is drafted, church schools are expected to bow to state authority in scholastic programs and

BULLETIN BOARD

- "Religion and Public Affairs" will be the election-year theme of the 12th National Conference on Church and State to be held in Boston, February 8, 9, 1960. Sponsored by Protestants and Other Americans United, the conference will study church-state problems revolving around aid to education, birth control, foreign aid, donable property, church tax exemption, slum clearance and the effect of religion on politics.
- The annual World Day of Prayer for 1960 will be March 4. "As Bound With Them" is this year's theme, pointing to areas of the world where worship or witnessing is restricted. Worship booklets and advertising posters may be obtained from the National Association of Evangelicals, Wheaton, Illinois.
- "Speaking the Truth in Love" will be the theme for the annual convention of the National Association of Evangelicals to be held April 26-29 in Chicago.
- On the schedule of Evangelist Billy Graham is a three-week Miami Beach crusade beginning March 4, 1961.
- A Conference on Christian Journalism will be conducted at Grace College and Seminary, Winona Lake, Ind., February 4, 5. Speakers include authors Eugenia Price and William Schnell, and editors Joseph Bayly (*His*), Ruth Hull (*Light and Life Evangel*) and Larry Ward (*World Vision Magazine*).

BILL CARLE...

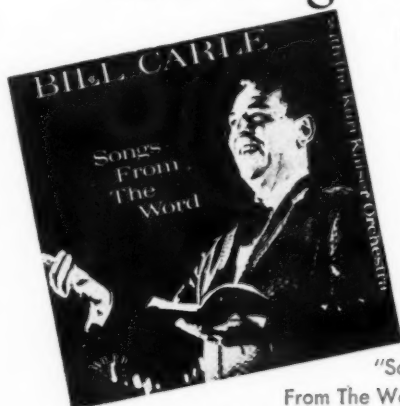
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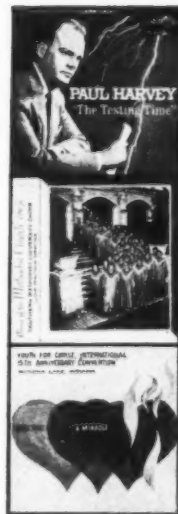
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JAPAN

teacher qualification. Parliamentary groups in general are dissatisfied with the compromise solution to a problem which has split the country since the Revolution.

New Britain — A delegation said to represent some 500,000 islanders asked the Australian government to ban additional Christian missions in the New Guinea area. "There are too many of them" a spokesman said, but acknowledged the fact that missions had done much for the people.

An Australian representative replied that, under the United Nations trusteeship, missions could not be kept out.

China — Evangelistic services in Macao, Portuguese colony on the border of Communist China, brought some 600 people to make decisions for Christ. Attendance at meetings conducted by David Morken was 25 per cent higher than the estimated number of Christians in Macao.

BRIEFS

Uncovered: a secret passageway in a hill near Bethlehem. Archaeologists believe it clarifies biblical events such as the spies escaping in and out of Bethel (Judges 1:22-25) and the escape of men in Jerusalem when the Babylonians broke in (II Kings 25:4).

Refused: by a group of Western Maryland newspapers, advertising which they consider indecent or unwholesome. The Times and Alleganian Company said that such advertising "makes its bid for customers by stimulating an unnatural or unwholesome attitude toward sex, violence, narcotics, or other subjects socially unacceptable."

Announced: hearings on sexy movies, books and magazines by the House Post Office sub-committee to be held in February. Committee chairman Kathryn E. Granahan (Dem., Pa.) said the purpose would be to determine whether publishers should adopt a purity code.



After sixty-three years of service, Elder Isaac Wright Morgan is still active in his home church

Serving God at 99

By Herbert J. Pugmire

ISAAC WRIGHT MORGAN is probably the oldest active ruling elder in America. Ninety-nine years old, he still serves communion each Sunday morning at Capital Christian Church, Springfield, Ill.

Born September 14, 1860, in the Territory of Kansas, Isaac Morgan grew up with Shawnee Indian playmates. Upon reaching adulthood, he headed east to Springfield, Ill., where he went into the building contracting business. He built 100 homes in Springfield, but something more important happened.

Shortly after his arrival, he met a young lady, Olive Van Pelt, whom he easily persuaded to become his wife.

She immediately persuaded him to attend church and, in October, 1897 Morgan received the Lord Jesus Christ as his Saviour and Lord in the Christian Church, Perry, Ill.

For sixty-three years Isaac Morgan has served his Lord with gladness and joy. He helped to organize one healthy church in 1903 and is now active in a new church in Springfield. His pastor says he never misses a Sunday and serves communion faithfully.

Elder Morgan has no special plans for his 100th birthday in September, 1960. He simply hopes to spend the day faithfully in his Master's work.

Moody Monthly

Packed: two recent evangelistic rallies in the Soviet sector of Germany. People had to be turned away from one church filled with 2,500 listeners. Large crowds indicate that mass evangelism in East Germany is far from being dead.

Announced: by the relief and welfare agency of the Evangelical Free Church in Germany, West German Protestants no longer need surplus agricultural commodities from America. Shipments of goods for distribution through churches may be stopped after next June, the agency said.

Produced: for church and school use, more than one-fifth of all new motion pictures, filmstrips and other audiovisual media released during the past year. In the 34th Annual Blue Book of Audiovisual Materials, more than 400 of the 2,000 titles came under the heading of religion and ethics.

PEOPLE

• **JOHN H. NOBLE**, author of *I Found God in Soviet Russia*, received the Freedom Book Award of 1959 for his story. Noble was converted while a prisoner of the Soviets in Dresden, Germany.

• **JOHN R. NEAL**, 83, chief defense counsel in the famed "monkey trial" at Dayton, Tenn., in 1925, died recently. Neal is the one who persuaded schoolteacher John T. Scopes to agree to be prosecuted in order to test a Tennessee law forbidding the teaching of the theory of evolution in the public schools.

• **MARK HATFIELD**, governor of Oregon, will be the keynote speaker at the annual Founders Banquet at Dallas Theological Seminary, February 26. The theme of the banquet address—"Campaigning for Christ."

• **OSWALD J. SMITH** of the Peoples Church, Toronto, returned from his second trip abroad in 1959 after visiting Finland, Sweden, the British Isles, Japan, Hong Kong and Honolulu.

• **J. MARCELLUS KIK** has resigned as associate editor of *Christianity Today*, effective December 31. Kik, who has been with the magazine since it was established nearly four years ago, will devote his immediate future to writing books and speaking.

• **ROBERT G. LEE**, well-known Southern Baptist pastor, will retire this month after thirty-two years as pastor of the Bellevue Church in Memphis, Tenn. Dr. Lee was a three-term president of the Southern Baptist Convention.

February, 1960

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EDITORIALS

The State of the Church

Elsewhere on the pages of this issue six brethren speak to the question of the state of the Church. These men represent different areas of ministry. An editor, an evangelist, the president of a school, a missionary executive, the director of a society of prayer and a pastor give their evaluations.

There is a remarkable similarity in their diagnoses. Unspirituality, an inability to produce saints, the absence of the kind of living which matches our words, an unwillingness to administer or submit to discipline, a lack of missionary vision and passion, an apparent unconcern for the lost and a proud spirit which refuses to repent—these, they say, are the symptoms of our spiritual sickness.

Even our points of strength lose their force when weighed against the malady which afflicts us. Numbers, money and property only cloud our vision and stifle our conscience as to our real spiritual condition. If, as one writer suggests, there is hope in a movement among laymen, what of the ministers, who are the messengers (angels) of the churches?

What must our Lord think of our condition? He walks in the midst of the churches. It is not too much to suggest that as He weighed the apostolic churches mentioned in Revelation 2 and 3, so He judges us?

But you protest innocence? You draw your robe of self-righteousness around you? You rest upon your own assertion of loyalty to the Bible as the Word of God? Thank God for the church that is doctrinally pure, but what about our practice—is that pure? It seems to us that these brethren are prophets, speaking for God. To oppose is to manifest our guilt openly. To quibble over terms is to admit that we are guilty of the sins specified.

The devil is clever. As long as he can keep us quarreling about the terms used by these prophets, as long as he can keep us absorbed in finding the failures of others, as long as he can get us to expostulate in terms of our self-righteousness, as long as he can overcome any concern in our hearts by reminding us of the pleasantness, the ease, the popularity of our particular brand of Christianity, he has won the battle.

Alas, how far we have fallen! We try to accept Christ crucified without being crucified with Him. We try to preach Christ risen from the dead without our being raised to walk in newness of life. We speak patronizingly of the patriarchs, but we are unwilling to be like them—strangers, sojourners and pilgrims, aliens in this world.

Frankly, we see no way out of this spiritual and moral torpidity and actual turpitude apart from either the Breath of God or the coming of the Son of God. And may God spare us from the latter without the former. But only the hopeless among us can possibly qualify, for only they will repent and do the works of righteousness. The rest of us will remain unrepentant, complacent, proud.

One word remains—that must be spoken. By God's grace, the Church is not going to fail. That Church—the whole Body of Christ—is His concern; may it also be ours! That Church will prevail against the gates of hades. He will present it holy and without blemish and unreprouvable before His Father. But meanwhile, may our practice begin to catch up to our confession of the fundamentals of the faith. Read the symposium again. Then let us all seek God's face upon our faces in the deepest repentance and in the most earnest prayer.

William Cullbertson

The Darwin Centennial

As this is written, the Darwin Centennial, commemorating the 100th anniversary of the publication of Darwin's book, *The Origin of Species*, is passed into history. It brought to the University of Chicago campus "some of the world's best brains," to quote one science news editor, to discuss the significance of the evolutionary concept on human life and thought today.

The big day was when Sir Julian Huxley, British biologist and grandson of the famed defender of the Darwinian theory in the last century, told his listeners and the rest of the world that mankind no longer needed God. "In the evolutionary pattern of thought," he said, "there is no longer need or room for supernatural beings capable of affecting the course of events."

As to what mankind itself thought about that, Sir Julian presumably had not inquired—nor did he much seem to care, which is a little staggering since mankind has never taken kindly to the idea of exchanging God for a test tube.

To judge scientifically the worth of all that transpired in the five day conference could only be the work of a scientist. Such an appraisal will be ready, we expect, for an early issue.

Certain aspects of the centennial, however, enter an area where a more general comment is in order. Most remarkable was the abandon with which some of the panelists boldly charged into the various realms of human knowledge, evolutionary concepts in hand, to offer ready solutions to humanity's most pressing and plaguing problems. Practically no field lay untouched or unexplored. Theology, psychology, language, society, genetics, culture—all and more were just so much grist for the evolutionary mill.

We are compelled to say that the Wizard of Oz atmosphere that prevailed rather disturbed our old fashioned notions regarding the nature of the scientific mind. We had envisioned a scientist as one who thought carefully, spoke quietly, trod softly and viewed objectively. He was one, we had thought, who withheld opinion until the facts were in, who as a seeker after truth was always ready to lend a listening ear to the findings of his fellows.

Things were different at the centennial. Feelings seemed to be running high. Speculation abounded. Amazing predictions were made. Panaceas were presented. The only answer to this paradox seems to be that the scientists were for the moment in a rose-tinted and unscientific mood. Certainly their philosophies were showing.

The participants were all too obviously out to make a case for evolution. They needed to make one. Though the evolutionary theory is still taught in secondary schools, it is taught only as a theory—a galling situation to the more dedicated evolutionists. The hard truth is that the theory no longer has the acceptance it once had, even among those who do not subscribe to the Genesis account of creation.

This accounts somewhat for the multitude of words poured out at the conference. Adherents were out to recover lost ground. But hearing the loud cries emanating from the U. of C. campus, we who do accept the Genesis account as part of God's inspired Revelation are inclined to remark with the queen in *Hamlet*, "The lady doth protest too much, methinks."

Understanding God

Never are the limitations of man's wisdom more apparent than when he refuses to accept what God reveals

about Himself, or questions what He does, simply because he cannot understand.

Not long ago a widely read newspaper columnist, a generally thoughtful and able writer, called attention to a statement in a news report. A plane had crashed in the mountains. Out of twenty-seven passengers on board, only one man had survived. "The Lord opened my side of the plane," the survivor told reporters, "and I was able to jump out."

To the columnist such a suggestion was "nearly blasphemy." If God were to open the door for one person while taking the lives of twenty-six others "perhaps less sinful" He would be unjust. This, the columnist argued, would be unthinkable. Therefore he concluded that God had really had no part in the matter whatsoever.

The mistake, of course, is the assumption that any man can view a work of God and call it good or evil. "How unsearchable are his judgments, and his ways past finding out!" exclaims the apostle Paul who spoke from greater understanding than any other mortal man.

Read the Bible and you will encounter many a seeming inequity when viewed from the purely human level. God declares that He made a difference between Jacob and Esau (Mal. 1:2, 3). Was this unjust? Purely human reasoning would answer yes. But "Shall not the judge of all the earth do right?" God permitted trials to be laid upon Job though the record says he was a righteous man. On the human level this was not "fair," though God was glorified and Job was greatly blessed.

Look at the question from the broader view. For centuries God turned aside from the Gentiles to reveal Himself to Jews. In our times He has permitted the Jews as a people to be temporarily set aside. Can man presume to label this right or wrong?

Trace God's dealings in daily life or in the Scriptures and the results will always be the same. The yardstick of human reasoning is utterly inadequate to measure the infinite wisdom of God. Indeed, in terms of human understanding, the very salvation of God is utter foolishness. "But God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in his presence" (1 Cor. 1:27, 29).

Human wisdom is good for human purposes, but it is not sufficient to understand the ways of God. Certainly we can never discover Him or appreciate His ways by assuming that He must descend to our earth-bound levels of human thinking.

More on Separation of Church and State

Usually we find ourselves in agreement with pronouncements by Protestant denominational bodies on the subject of the separation of Church and State. We have

spoken on this issue from time to time. Recently, however, a release was called to our attention in which "the representatives of 18 million Baptists in the United States," meeting in Washington, D. C., spoke against Bible reading in public schools and released-time for religious instruction as a necessary part of the separation of Church and State.

We beg to differ. We do not take a back seat in protesting governmental support of parochial or other theological schools (including the grant to Union Theological Seminary in 1958). But it seems to us that the reading from the Bible (without comment) and the release of students for released-time religious training (at the parents' request) are very much American and in no way endanger the separation of Church and State.

If we print "In God we trust" on our currency, open sessions of legislature with prayer, use the Bible in attesting the truth of statements made in our courts, is the reading of that Book in public schools to be condemned? Our founding fathers certainly never meant freedom of religion to be interpreted as freedom from religion.

Let us not encourage the drift of our nation; it has already drifted far from the God and the morality of the Bible.

Nor do we agree that the public schools have absolute claim to six hours daily of the child's time. Reserving one hour out of thirty may well be considered a moderate, not to say necessary, price to pay for public morals and welfare.

Reading a few verses of the Bible each day and releasing students one hour a week will not make the next generation righteous. But we will be cutting off our nose to spite our face if we lose such opportunities as we already have for spiritual and moral training.

A Word to Preachers

Since it is true that even the best pastors sometime become discouraged, we give them this special word of encouragement. These are difficult days. Problems intensify. Hearts and minds need our counsel and help as never before. To serve truly, means that virtue is taken from us hour after hour. How important it is that our lives should be in conformity to the revealed will of God. How necessary it is for us to draw deeply upon the resources of God.

Perhaps this word from J. Hudson Taylor will help you as it has helped us. "Difficulties are sure to increase, but the power of God is unlimited. When He asks you or me where we shall buy bread, or how we shall solve this or that problem, it is only to prove us; He always knows what He will do; and if we wait His time, He will show us also."

Coming Next Month

HOW FARES THE GOSPEL IN FRANCE?

Within the borders of France some 43 million people are passing through the pangs of political rebirth. Religious attitudes range from superstition to apathy and outright indifference. In such a setting tiny islands of evangelicals seek to maintain a testimony. Journey with Brian Tatford into the heart of this important but little-known country next month in **REPUBLIC IN TURMOIL**.

VOLUNTEER—FOR TWELVE HOURS A DAY!

Builder, purchasing agent, house-keeper, manufacturer, executive, minister, farmer—these are just a few of the jobs which help make up the day of a rescue mission superintendent in a mid-South city. Expert photographer Don Rutledge brings you a story in pictures highlighting outstanding Christian service. An accompanying report tells why the mission finds "no hopeless cases."

WHEN YOU DO HOSPITAL CALLING

Yes, there is a right way and a wrong way to do hospital visitation. And if questions rise up to haunt you at every turn of the corridor or the conversation, you'll find real help in next month's article by Betty Zimmerman. Perhaps this special feature will open up a personal ministry for you, right where you are! It's another feature you won't want to miss in the March issue.



I Heard Moody Speak to Christians

By JOHN C. PAGE

EARLY in the fall of 1894, the Springfield, Mass., newspaper announced a meeting to be held by Dwight L. Moody of Northfield on the following Saturday. I had heard of D. L. Moody although I had never heard him preach, but the idea of a Saturday night meeting aroused my curiosity for another reason. At that time, Saturday was considered a day of preparation for the holy day which followed. People just didn't go to meetings, even religious ones, on Saturday nights!

The meeting was announced for eight o'clock in the Union Congregational Church. A boys' chorus from Moody's school in Mount Hermon was to sing.

I had expected a small group of people and did not arrive at the church until a few minutes before eight. But I was mistaken and paid the penalty of the latecomer by being

ushered to a seat on the front row of the auditorium.

A song service opened the meeting, with singing by the congregation and the choir. Mr. Moody evidently enjoyed the singing and called for a number of hymns familiar to the people. The song service continued for nearly an hour, with some announcements and a few scattered remarks by Moody.

When he began to preach at nine o'clock, I lost track of time and could think only of the message and the messenger. The preaching that night was simple but real and vigorous. I felt he was talking to me and this feeling, I believe, was shared by the entire congregation. There was something personal and direct in his message.

He spoke principally to Christians and especially to church workers, officers and Sunday school workers. The message

was later published, in essentially the same words as he used that night, in a Colportage book, under the title, *To the Work*. The first paragraph of the book gives the dominant note of that Saturday night message. He urged Christians to seek the renewing of the Spirit in order that they might be successful in the work of the church no matter what form of work they might undertake. Moody spoke in a conversational tone, yet there were occasions when he became very earnest in appeal or warning.

After about an hour, Moody suddenly pulled out his watch and looked at it in surprise. Then he looked at the congregation with even greater surprise.

"It is ten o'clock," he said, "and I am only half way through my sermon. If you want the remaining half, meet me here in this auditorium tomorrow morning at six o'clock."

And without any benediction or prayer, he waved his hand to the audience and

said, "Good night."

As I went back to my room in the college dormitory, I wondered if people would gather together at such an early hour on Sunday morning. Curious, I walked back to the church the next morning, arriving ten minutes before six.

The room was practically filled with people, so many that the doors had to be locked at five after six. Moody spoke again to Christian people. I made notes of some of the things he said and repeated many times in the years following.

"Some people never get beyond the third chapter of John. They know what it is to be born again and have peace with God, but somehow they do not make much progress.

"Other Christians may be compared with chapter four of John's Gospel which records the conversation of Jesus with the woman of Samaria. Our Saviour said, 'Whosoever drinketh of this water shall thirst again but whosoever drinketh

of the water that I shall give him shall never thirst.'" Those two words, "never thirst," were emphasized and applied in a way that made them a reality to everyone there.

"Then again," he continued, "there are those who get as far as the seventh chapter of John where we read of living water proceeding from the innermost being of those who believe in Him . . ."

When he was through, the people left very quietly, in a prayerful mood. There was a feeling of gratitude to God for making such a rich provision for His children as He had had recorded in these chapters of John.

I had occasion to hear Mr. Moody many times after that Saturday night but the impression of that first message has never been erased. I, along with many others, thank God for that humble and mighty man who has been called "the greatest Christian worker of the nineteenth century." END



Moody's Coat Tails . . .

Moody, the man remained adamant and refused to allow him to enter the church. Frustrated and greatly disappointed, the urchin walked a few yards down the street and, leaning against the building, placed his hands to his eyes and wept.

Suddenly a carriage came to the door of the church and Mr. Moody alighted and prepared to enter the building. When he heard the child sobbing, he looked around to see the boy leaning against the wall. Greatly interested and wondering what had caused the grief, he went along and said, "Son, what is the matter?"

The lad looked up and explained how he had desired to hear Mr. Moody, but how the man at the door had refused to allow him inside.

The preacher smiled and answered, "Do you really want to hear Mr. Moody?"

"Yes, sir."

"Well, my boy, I know how you can get in. I know how you can pass the big fellow at the door. But mind, you will need to do all that I tell you. Are you willing?"

"Yes, sir."

The famous preacher took hold of his coat tails and pushed these into the hands of the youngster, and said, "Sonny, if you hold on to these, I know you will get in. But remember, if you once let go, that big man will stop you again. Will you hold on?"

"Yes, sir."

"All right then; are you ready?"

"Yes, sir."

D. L. Moody entered the building and continued until he reached the platform. Probably he had no need to look back, for he felt the continual pull of the boy's hands. When he finally reached the pulpit, he turned to say, "Well done. I told you that if you would only hold on, you would get in. Now, my boy, you sit here." He indicated the chair reserved for himself; and there, for the entire service, the boy sat and listened to the great preacher.

The minister who told this delightful story to his Scottish audience added, "I know that story is true, for it happened in my church. Yes, I know it is true, because I was the little boy. I heard the great D. L. Moody, but little did I know, when I clung to his coat tails, that some day I would become the minister of that same church."

When the small child seized Moody's coat tails and refused to release his hold, no doorkeeper could interfere. No barriers prevailed against him, and it became Moody's task to deal with hindrances. In like manner, when we take hold of Christ, when we determine to follow Him at all costs to any lengths, when we refuse to let Him go, it becomes His delight to undertake for us.

Ivor Powell, in "Bible Windows"

Moody Monthly

ONE of the loveliest stories I have heard was told by an American minister preaching in Scotland. It concerned the visit of the great evangelist, D. L. Moody, to the church of which he was pastor. He described how the renown of the well-known evangelist had reached every part of the district; how old and young alike flocked to the great auditorium and many people were won for Christ.

Then one evening a little boy came to the door and endeavored to enter the church. He was tiny, dirty and ragged. The steward on duty at the door stopped the lad and told him to go home. He should be in bed! When the boy explained that he desired to hear Mr.

the man who came back

By George B. Duncan

In the story of Samson, God had a glorious closing chapter to write

THE study of the lives of Bible characters is a highly profitable one. For very often as we view their lives we can see our own.

One of the most fascinating characters in Bible history is Samson, for he was a man of humble beginnings who was raised to be a judge in Israel, who later suffered tragic defeat, but who ended his life in glorious victory.

We shall consider his story in chapters that differ somewhat from those in our Old Testament. Let us call the first chapter in Samson's life *destiny*.

In Judge 13 we find a word concerning the destiny which God had for this man. Two things emerge as we read the story. First, Samson was destined for *conquest*.

"He shall begin to deliver Israel out of the hands of the Philistines." The background for this note of destiny is found in 13:1, where we read that the Lord delivered the children of Israel into the hands of the Philistines forty years.

I suggest we strike a parallel between the purpose of God for Samson's life and His purpose for your life and mine. Aren't we destined for conquest? Isn't God's purpose not only conquest in the sense of our own individual liberation but conquest for His Church in this world?

For He has "come that they might have life, and that they might have it more abundantly" (John 10:10). That doesn't signify bondage to me. In Romans 8:21 we read of "the glorious liberty of



the children of God." That's not bondage. Again in Revelation 1:6, we read that we are made kings and priests, and in verse 3, sons of God. That doesn't suggest bondage.

Underline and emphasize the fact that our destiny is the same as that which God had for Samson. You and I have been destined by God in Christ for conquest.

Next note that his destiny was not only for conquest, but it was with *con-dition*. "Thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb" (10:5).

To know what was involved in being a Nazarite, turn back to Numbers 6:3, 5, 6. "He shall separate himself from wine and strong drink." "All the days of the vow of his separation there shall no razor come upon his head." "He shall come at no dead body."

There was a "catch" to the calling of a Nazarite. I would not dare suggest for a moment that God's conditions for the Christian are the same as for the Nazarite. But I would say that I don't find anywhere in the Word of God that God's destiny for the child of God is unconditioned.

What matters is the principle, not the details. And what principle is involved in the condition God laid down for Samson and which He lays down for us? It is summed up in one word, "obedience." That is our destiny, and that is the condition that God has laid down to govern our relationship to Him.

There are no blessings or experiences that set Christians free from the necessity of living a life conditioned by obedience to the will of God. Nothing sets us free from the necessity of living a disciplined life as well as a life of faith.

♦ The second chapter in the life of Samson we will call *history*. What was Samson's history? It can be summed up in two words. First, *achievement*.

In the years he judged Israel, his name became honored by the people of God. His name became associated with places where his work was done. Timnath would never forget Samson. Ashkelon, Etam, Gaza, Hebron—none of these places would ever forget him, because of what he did there.

Has your life and mine been the story of achievement? Are there places and people that will remember your name as long as they live—churches you belonged to, Sunday school classes you taught? Were you one of the great supporters, one of the main stays of the prayer meeting? Perhaps God used you as the means of grace to many lives. In a humble sense, but in a very sincere way, you and I may say that in our stories there has been achievement.

But you know perfectly well it wasn't

your work but God's. Yes, you led that girl to Christ. God answered your prayer here and used you there. You preached and God's blessing was so real that people were humbled and hushed under His presence. Your record of achievement bears the unmistakable stamp of the Spirit of the Lord.

Isn't it wonderful the way God uses us? How can God use somebody so weak, so empty, so unworthy, so unfit? Our work in the Sunday school, our service in the church, our work for God here or contact with that man there has this written across it every time: "The Spirit of the Lord." It has not been our work and we know it.

In the history of Samson there was not only the history of achievement but the history of *attack*. It Samson's name was honored by the children of Israel, it was hated by the enemies of God.

How often was Delilah's cry brought to him: "The Philistines be upon you, Samson!" How often was he awakened in the night by that cry while his enemies stealthily watched! Afterward he would rise in the magnificent strength that God had given him and go out and work and fight for God.

But always there was the note of opposition and attack. Samson had no respite. There was no letting up for the watchfulness of the enemy. We read in chapter 15:6 that Samson's wife and her father were killed by the Philistines. In verse 14, the Philistines shouted against him. In chapter 16:2 his enemies lay in wait for him all night to kill him. Samson was no popular figure basking in the sunlight of popularity, but one who knew the ceaseless, unrelenting onslaught of the enemy.

Have you had anything of that? Have you known what it is to find temptation beating in upon you ceaselessly so that you cannot relax your watchfulness for one moment?

The attack came not only from without but from within, not only through his own home but from his own people.

"The the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us?" (Jud. 15:9-11).

Here we find even his own people turned against him. They said, "There you are, stirring up trouble! Let us alone! Let us be in peace!"

From all sides he was attacked—from the enemies of God, from within his own home and from the rear by his own people. And each night, "The Philistines be

upon thee, Samson! The Philistines be upon thee, Samson!" was the anthem ringing in his ear as he laid his head upon his pillow.

I know of nothing in the Word of God that suggests the Christian life is one of ease, and I know of no blessing that is going to take us out of the firing line. And if you don't know something about battle, something about attack or something about temptation in your life, I question your Christianity.

♦ The third chapter in Samson's life story is *tragedy* (Jud. 16:15-31). The tragedy was two-fold. First there was tragedy in that he *allowed* himself to be robbed of the secret of his strength.

Samson knew his secret. He concealed it for a long time from Delilah but he finally told her. I believe most Christians know their secret. They know where their strength comes from. They know the conditions laid down in God's Word for a healthy Christian life. At the heart of their relationship to Christ lies obedience to His will, and they know it.

Samson was robbed of the secret of his strength when he gave way under pressure. How many of us under pressure have allowed ourselves to be robbed of the secret of our strength? It need not have been the pressure of this kind of temptation at all. Perhaps it was simply the pressure of our responsibilities, our work or of life itself.

For example, when was the last time we really prayed? When did we last study the Word or have real communion with God? Have we, under sheer pressure of one kind or another, allowed ourselves to be robbed of the secret of our strength?

Samson knew it. He knew what had happened when he awoke that morning. Those long locks of magnificent hair that reached down below his massive shoulders were gone. There is nothing more pathetic or tragic in the life of a Christian than consciously, deliberately and knowingly allowing himself to be robbed of the secret of his strength.

There was an even greater tragedy in what Samson *attempted*. "I will go out as at other times before," he said, "and shake myself. And he wist not that the Lord was departed from him" (16:20). *As at other times before*. Is there a hint here that this was not the first time Samson had disobeyed God or tampered with the conditions of his usefulness in the sight of God?

God was merciful before, but now He reached the limit. This time Samson went out, conscious of his disobedience as he had been before. This time, however, he was unconscious of the consequences, and he went out into battle and wist not that the Lord was departed from him.

There was no victory now, only humil-

iation and defeat. In a matter of hours his eyes were put out and he was bound in fetters, grinding in the prison house, the topic of scorn and ridicule among the enemies of God's people. No downfall lends itself so quickly to scorn and ridicule as that of a spiritual giant who has become a pigmy.

Are you like Samson, blind and bound? When you open your Bible, have you no sight? When you try to do something for the Master, have you no strength?

♦ THE last chapter in Samson's life is a very short one indeed. We'll call it *victory*.

For, you see, this is a story of a man in whose life victory came back. And we read that the dead which Samson slew at his death were more than those he slew in his life.

Look into those sightless eyes, and see that bedraggled figure, the object of scorn and ridicule as he moves his way into that blasphemous company who wanted to mock and ridicule the God of Israel. Watch that little lad leading him, and see two things. First you see *penitence moving him*.

At this point two things found a place in Samson's life which hadn't been there for a long time. I don't think Samson had wept for a long time, and I don't think he'd prayed for a long time. But here we read that Samson called unto the Lord and said "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once" (Jud. 16:28).

See him grinding in the prison house—that mighty man, now impotent, who had wrought so much for God. As he turns the grindstone, the tears drop down until the very floor is wet. Can you see his lips moving? He is praying as he hasn't prayed in years. "O Lord God, remember me!"

Ah, he had almost forgotten God! That is one of the terrifying possibilities of a servant of God. He can become so busy in God's service, so occupied with His work, that he can actually forget God Himself. He can forget to turn to Him for His counsel and pray for His blessing. His whole endeavor is his work, and God is forgotten.

But we read of Samson that the hair of his head began to grow again, and he called unto the Lord. After penitence moved him, *omnipotence mastered him*. Filled with the old time power, though surrounded by blasphemy and outnumbered 3,000 or 4,000 to one, victory came back to this man. And the dead which he slew at his death were more than they which he slew in his life.

The amount of life that came back to Samson wasn't much—just a matter of minutes. But God's Word says that the measure of victory achieved in those few minutes exceeded the measure of victory

[Continued on page 36]

It Seems To Me...

The Age of the Goof-off

By Norman S. Townsend

A PROMINENT advertising executive said recently, "This country is experiencing the great era of the goof-off, the age of the half-done job. It is populated with laundrymen who won't iron shirts, with waiters who won't serve, with carpenters who will come around some day, maybe, with executives whose minds are on the golf course, with teachers



Townsend

who demand a single salary schedule so that achievement cannot be rewarded, with students who take cinch courses. The land from coast to coast has been enjoying a stampede away from responsibility."

Is this equally true in Christian work? Is it true in Sunday schools, particularly? Many observers of the current evangelical scene say "yes!"

♦ VISITATION has long been one of the most popular workshops at Sunday school conventions and one of the most unpopular projects in the local church and Sunday school. Why? A lack of proper organization? Possibly. A too-limited vision? Maybe. A spiritually-saturated community? Hardly. Then what is the matter? Simply that too many Christians are goofing off!

A favorite television program conflicts with the regular visitation night. Of course the opportunity for "necessary relaxation" takes precedence over visiting absentees or new prospects.

The next night, however, the weekly bowling league doesn't seem to sap the strength or drain the energy of Mr. Christian who was in need of relaxation from his strenuous duties the night before. It is neither too early nor too late, too far nor too near, too cold nor too hot—and never too expensive for him to spend the time at the alleys.

Goof-offs are not limited to TV and bowling. The cause can be tray-painting, club meetings, community projects or just plain sitting around.

Irving R. Levine, former Moscow correspondent for N.B.C., answered a question about the existence of PTA in Russia. There the school-home relationship is strengthened by the fact that every public school teacher must visit the home of each pupil at least once a month.

If we continue to goof off in this area, we can have no complaint or criticism of those who are active in visitation, such as the Jehovah's Witnesses or Roman Catholics.

♦ THERE is a growing sense of the goof-off in our attitude in the area of church attendance. In a day when church attendance statistics record new highs, it seems silly to charge the modern Christian with this.

But consider the teacher who leads the exodus after Sunday school and excuses her absence from morning worship with, "Oh, I get so much out of teaching my children, I don't need church."

Or the superintendent (not to mention the deacon, elder or trustee) who defends his neglect of the evening service with, "I feel that spending all morning in church is enough to expect of any man." (Besides, the TV ball game may have gone into extra innings and he couldn't leave under such circumstances.)

Or the pastor, who was heard to say, with a genuine hurt feeling, "Why, I'm on vacation. That includes a vacation from attending church as well."

And two of these statements are direct quotes and the third a summary of statements from evangelical Christians!

♦ OF course, we all believe in Sunday school! Every community should have at least one. But simply because we believe in a time-honored institution is no reason to go overboard on it. The idea of spending all this money for equipment and facilities and no teacher training is just going too far.

This attitude is prevalent in many places, as many frustrated superintendents and heartbroken pastors will testify. Yet the janitors at UCLA undergo a training program of 120 hours.

Certainly, if janitors need such training, how much more do the teachers into whose hands are placed the eternal destinies of people in our Sunday schools.

♦ SHALL we continue to goof off, failing to learn better methods, lacking an understanding of fuller Bible knowledge? Shall we continue to supply ecclesiastical baby sitters or shall we do the job right?

The only answer to this question and the only solution to the entire problem of goofing off are to be found in genuine grass roots spiritual revival that will produce fruit—not just nice looking leaves (John 15:2).

END

Formerly pastor of the Quidnessett, R.I., Baptist Church, the author is now Eastern Director of Christian education extension work for Scripture Press.

How fares Christianity in the U.S. today? Six evangelical leaders give their answers on—

THE STATE

A SYMPOSIUM

Since Pentecost discerning Christians have been concerned not only for their own spiritual well-being but also for the well-being of the Church of which they are a part. Believers share this concern for several reasons: because their Lord loved the Church and gave Himself for it . . . because the ongoing of His work depends upon His Church . . . and because their own vision and spiritual vitality depend so largely on the Church's strength and standards. The appraisals on this page should therefore be of the utmost interest and concern to every Christian reader.



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A. W. TOZER,
Author and Editor,
The Alliance Witness,
New York, N.Y.



E. M. WADSWORTH,
General Director, Great
Commission Prayer
League, Chicago, Ill.



S. H. SUTHERLAND

IN GIVING an estimate of the spiritual state of the Church, we are thinking particularly of the body of true believers who have been born again through faith in the Lord Jesus Christ, regardless of the particular branch or local congregation to which they may belong.

Although there are encouraging evidences of a growing and virile body of true believers, in all honesty it seems that one must take a rather dim view of the true spiritual state of the Church at the present time. There are several deficiencies which appear to be root causes of the spiritual impotence so prevalent in these times. Significant among these are a lack of prevailing prayer, a lack of vital Bible study, a lack of spiritual discernment, a lack of zeal and a lack of love both for the lost and for the brethren. As a result, too much of the time is spent in bickering over problems concerning personalities, programs and leadership.

Another evidence of spiritual impotence is seen in the attitude toward the disciplines which are so clearly revealed in the Word of God. There is an alarming lack of disciplinary oversight on the part of church authorities toward those in their memberships and a discouraging lack of self-discipline on the part of both leaders and members. The phrase, "thus saith the Lord," as it applies to daily conduct, is entirely too unpopular a subject for the average minister of the gospel to touch upon. Instead, he must preach on palliative subjects that tickle the fancies of the hearers or he will soon find himself without an audience or a church.

The challenge of our day is for a return to messages from the pulpit that proclaim not only the love of God but also the judgments of God—judicial judgments upon sinners and corrective judgments upon saints—and a greater determination than ever on the part of those in the pew to submit to the scriptural disciplines regardless of cost or consequences.

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OF THE CHURCH

A. W. TOZER

EXTERNALLY evangelical Christianity has made remarkable gains in the recent past.

Among the gains are increased numbers of adherents, more students attending theological schools, the production of vast floods of Christian literature, the founding of countless evangelistic and missionary organizations for the active propagation of the gospel, a new awareness of the social obligations inherent in the Christian faith, a widespread interest in religion among young people and a multimillion-dollar building program resulting in better, more efficient churches and educational buildings in which to carry on religious work.

Our losses have been less conspicuous, but they are altogether as real. We have lost the solemn religious fear that once characterized Christian services; we have lost our awareness of things unseen and eternal; we have lost our consciousness of the Divine Presence; we have lost our whole lofty concept of majesty and with it our reverence, our spirit of worship and our ability to adore. We have lost our separation and have become world orientated. We are simply not producing saints. The whole emphasis in evangelical Christianity lies elsewhere.

What is significant about this is that our gains have been *external* while our losses have been almost entirely *internal*. Since Christianity is above all else a religion of the heart, it is doubtful whether any true gains have been made at all. Could it be that our supposed gains are only losses spread over a larger area? I think so.

Our present situation is much the same as that of Israel after the Shekinah had withdrawn from the Holy of Holies. The masses carry on the forms of worship unaware that the glory has departed. In Israel the High Priest alone who entered behind the veil could know of the tragic internal loss, and apparently he did not care or had not the courage to tell.

Our most critical need is a return of the conscious Presence of God to evan-

gelical Christianity. Internalism must replace externalism. Believers must learn again the lost art of worship. Until these things are restored to the Church, there is grave danger that those words of Christ will apply to us: "Thou hast a name that thou livest, and art dead" (Rev. 3:1).

DAVID OTIS FULLER

JUST ONE group in America needs revival. And that group far more than any other. Will you forget with me the modernists—the liberals—the Barthians—the neo-orthodox—the worldly holy and the wholly worldly? God knows all these groups need help, but those to whom I refer are the fundamentalists.

I am one. I praise God for the fundamentals which form the foundation of my faith. Fundamentalism *per se* is founded on, grounded in and bounded by "the Word of God which liveth and abideth forever." But—my head hangs in shame as I vision the frightful sins being committed in fundamental circles today! No matter the denominational tag they wear. And the writer includes himself as guilty as anyone.

We hold the key to revival but what have we done? We've fumbled around for the keyhole like a drunken sailor, and the door is still slammed shut! The spiritual and moral crimes among us are enough to make the angels weep! If you, reader, do not recognize this tragic fact, then in all sincerity I ask, "Where have you been?"

Oh, we fight courageously for the doctrine of separation. And such is taught with crystal clarity in the Scriptures, separation from apostasy as well as worldliness. And we should. But where is our concern for sinners going down to a devil's hell? Where are the genuine tears of repentance for our pride, our jealousy, our covetousness? Who weeps over the lost souls of men? How much love do we show our fellow Christians?

No, I don't mean a sickly, saccharine brand of love which is nothing but a mawkish sentimentalism. I mean a love

that hates sin; a love that will go as far as one can without compromise; yes, even to the point of being misunderstood and maligned.

The old story of the ancient intellectuals points up our sin today. Plato entertained some friends in a room where there was a couch richly ornamented. Diogenes came in very dirty—as usual. Climbing upon the couch and stamping upon it he said, "I trample upon the pride of Plato!" Plato answered mildly, "But with greater pride, Diogenes!"

Finney said revival was what? "A renewal of obedience to Jesus Christ." A letter-perfect description of the Church across America is in Judges 21:25, "In those days there was no king in Israel; every man did that which was right in his own eyes." Anarchy! Rebellion! These are spreading like cancer in our midst! But who cares? "Suppose the minister *does* admonish us, or the Bible command it? So what? We will do as we please! If we decide to stay home Sunday night or Wednesday evening for our favorite TV show, hot from Broadway or Hollywood, whose business is it? Our minister? We called him to preach the gospel, and so he does. Let him stick to that and keep his nose out of our business!"

If all of the born again Christians in America would spend as many *minutes* reading God's Word and on their knees in prayer, as they do *hours* before a television set, revival would come overnight!

Have you ever felt like old Ezekiel of whom God said, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words but they do them not" (Ezek. 33:31, 32).

"O God, our Sovereign God, soon, soon break and bend our hearts and our wills before the throne of Thy Holiness! O

THE STATE OF THE CHURCH *Continued*

God, soon open the windows of heaven and pour out the blessing we so desperately need but don't deserve!" Once we glimpse the awfulness of sin and the holiness of God, revival will be here! And with irresistible power it will roll back the foul flood of iniquity sweeping our nation toward hell and inundating the Church of the living God!

J. O. PERCY

ON THE HUMAN level the church begins another year in a halo of glory. A phenomenal growth in membership from 20 per cent of our population in 1884 to 35 per cent of the population in 1959 (61,000,000 Protestant church members) would indicate the possibility of a church on fire for God. And there are other indications:

Wealth beyond the wildest dreams of our forefathers—an income of \$5 billion in 1959.

A building program that will see \$800 million spent for new church structures.

Mass evangelistic meetings attended by tens of thousands.

Use of other mass media such as radio and literature increasing constantly.

All these should add up to a militant, missionary Church spreading the message of eternal redemption to the whole world. But do we find it so? The answer must be a shamefaced "No." When possibly for the first time since the New Testament Church, the gospel of Christ could spread to the whole known world, we find ourselves instead unable to cope with the great population increases and the spread of false religions, isms and cults. Spiritual power seems to have given way to indifference and to unconcern. Our coffers are full, but we hesitate to spend. Young people by the thousands hear and accept the gospel, but a handful respond to the invitation to leave all, take up His cross and follow Him. Discipleship has been divorced from salvation, thus one can believe and not serve.

It would appear that the Church in America has lost its sense of divine mission and passion. It has lost its sense of spiritual adventure, that sense of "attempting great things for God." With departure from holy living and purity of doctrine, there has also been a departure from spiritual sacrifice that enables one to enter into a complete surrender to Christ of life and means for world-wide spiritual conquest. Pampered in the human realm by the home, church and government and given a measure of temporal security, the young church in America hesitates to venture for God in

world missions. In our day the cry is for security and old age pensions and a departure from a trust in the Lord (Isa. 12:2).

If the Church in America, facing this time of unprecedented opportunity, would throw in all of its reserves and invest its wealth in spiritual conflict, this generation might yet hear of our living Christ.

ERNEST M. WADSWORTH

PAUL in his epistles graded the churches by the quality and types of Christian doctrine they were ready to receive and practice. From reading these one concludes that a church is known by its food and by its chief interests.

After a careful consideration, I have been impressed by the fact that the current state of the Church coincides point by point with that of the church at Corinth. If anyone can show that the Church today is better I shall be very glad.

The church at Corinth was most favored. Good ministers gave its members glorious divine truth. But their conduct was far from that which becomes a Christian believer. Their unspiritual state alarmed the apostle. They had faith and hope but woefully lacked love. They had deepening divisions, broken friendships and increasing contention and strife. There were appalling cases of sin among their membership.

They were doubtless standing in grace, but they had not progressed in grace. They had remained undeveloped Christians who had overlooked the apostolic example of godliness. Vanity, pride and vainglory, along with a childish interest in sign gifts and a lack of Christian love, robbed them of peace, joy and power. They gloried in man and in the wisdom of men, lightly esteeming the wisdom of God. Thus they were easily deceived by false apostles and deceitful workers.

They had overlooked the cardinal doctrines of the resurrection and the judgment. They had built upon Christ, the great Rock foundation, but they had built not only with gold, silver and precious stones but with hay and weeds.

It is like that today. The Lord Jesus builds His Church through His people who will obey Him and build with gold and silver, not with hay, wood and stubble just to make a quick showing. But the Church today is largely satisfied with appearances and with things that generally please people in the flesh. Thus we are missing out on more important things.

The Church has a nucleus of praying

people, but the great majority are praying superficially, first for their bread and butter and their place of residence, their work and their health and other personal considerations rather than for the coming of the Kingdom of God, for the salvation of souls and the fruitfulness of believers.

The church of Corinth misused the sacred communion service. Likewise we do not hold our communion services scripturally. Yet a communion service is the most effective instrument God has given to the Church for its purification. Few ministers take time to urge self-examination according to Scripture (I Cor. 11:28). Where will you find a minister today who before communion service will ask his congregation, "How many have fallen out with a brother or sister in Christ?" Yet the Word of God says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). There are scores of such Bible commands which are never brought to the attention of those in communion service.

Paul called upon the Corinthian Christians to "Examine yourselves, whether ye be in the faith" (II Cor. 13:5). This it seems to me is God's Word also to the Church today which is likewise in an unspiritual state.

BILLY GRAHAM

THE AMERICAN Church is faced with an amazing paradox. On the one hand we have more people attending church than at any time in history. Our budgets are larger and our institutions more prosperous than ever before. Yet, never has the Church lacked spiritual power in the face of a staggering opportunity and the most accelerated moral decline of any nation in world history.

Many worldly secular and material influences are evident even in the most evangelical groups. The influence of secular radio, television and literature has left its toll on the spiritual life and power of the Church. There is a woeful lack of self-discipline and self-crucifixion among the Lord's people everywhere. In every calendar year there are hundreds of conferences, committees—and resolutions that pour forth by the thousands—but the spiritual and moral impact of the church on American society is anemic, diluted and weak. Our strife, fightings and bickerings, often

over non-essentials, are threatening us with the possibility of losing the greatest opportunity for evangelism and revival in the history of the Christian church. Some day we of this generation will have to stand before Christ at the judgment seat to give an account of our stewardship. What a day of reckoning that will be! The church for the past ten years has looked too long to men, money and methods.

During the next years the Church needs to recapture the zeal, courage and faith of that handful of largely unlettered men who turned the world upside down in their generation. They had no colleges, Bible schools, seminaries, literature, airplanes, radio or television, but they were so filled with the Holy Spirit that they shook the foundations of the Roman Empire.

The greatest need of the Church is a daily crucifixion of self, a daily disciplined life, a new separation from worldly influences and a positive witness for Christ in daily living. The fruit of the Spirit is very rarely witnessed among Christians and the ignorance of God's Word is deplorable.

The influence of Christian colleges, Bible schools, seminaries, great evangelistic crusades, successful radio and television programs has been largely lost by the failure to produce dedicated, consecrated Christians who are paying the cost of discipleship. The reaction by this age of despair that has been desperately searching for an answer could be one of cynicism and rejection of the message of the Church. The Church has faltered not so much in its message as in its ability to live what it preaches.

Can the Church recapture the faith, courage, enthusiasm, joy, love, unity, discipline and cross-bearing that so characterized the early followers of Christ? Many doubt it—many think we have gone too far and that our minds are becoming darkened, our conscience hardened and our wills paralyzed.

I am not so pessimistic. I see encouraging signs everywhere and the emergence, especially, of lay movements across the nation that are sick and tired of anemic, watered-down liberalism on the one hand and fighting, bickering, powerless fundamentalism on the other. These laymen are beginning to realize that both fundamentalism and liberalism fail to live what they so loudly proclaim. They are beginning to realize that the dominant force in many churches is Phariseism, worldliness and even outright secularism. They are beginning to wake up to the fact that many churches are more interested in statistics and meeting the budget than they are in spiritual power.

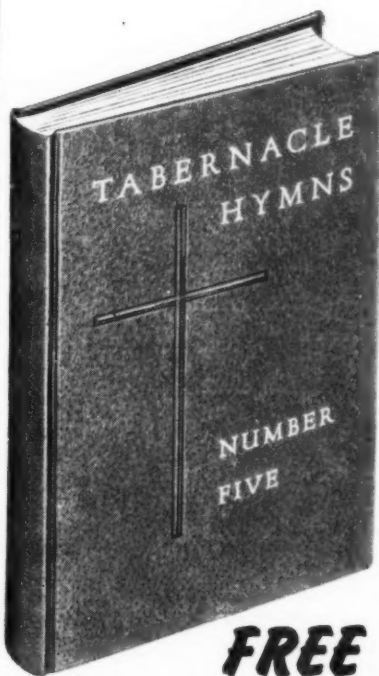
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It was just like old E.J. to announce the promotion when he was good and ready. It was even more like him to drop the bomb shell at the...

COMPANY DINNER

By Bernard and Marjorie Palmer



BETTY NORRIS

She had to smile and talk graciously as though nothing was wrong.

BETTY Norris paused with the brush halfway through her soft blonde curls and looked in the mirror. Only a year and a half past her twenty-first birthday, she was usually radiant. Her brown eyes sparkled vivaciously, and her smile reflected the light in her eyes. That smile made new acquaintances remember her long after they forgot the delicate cut to her features and the beauty of her skin.

But this evening the smile was gone and her eyes were somber. The corners of her mouth sagged, a jarring contradiction to her youth.

But Betty scarcely cared. With things as they were, what did it matter that she looked so old and so miserable? Half-heartedly she fought against the mood.

Her new dress lay half forgotten on the bed behind her. She had tried it on only the day before, beaming under Roy's approval.

But that had been yesterday. A million years ago.

She finished her hair, fingers working mechanically, and reached for a final bobby pin. Why had a little thing like a dress seemed so important yesterday? Why had the dinner meant anything? They had one every year.

Satisfied that her hair was right, she laid the brush on the dressing table. But, although it was already late, she sat motionless, staring at the floor.

If it were not for Roy she could have shrugged the whole thing off. His happiness was really the only thing that mattered to her. He was so eager, so ambitious. And the promotion had meant so very much to him.

"You're doing fine, young man," his superior had told him when they transferred him out of the main office the year before. "Lofton is only a stepping stone. Make good there and you're slated for bigger things."

How he had slaved those past twelve months. It meant more than just doing his job well. It meant skipping lunch hours, going back to the office on Saturdays, working over reports night after night.

For what?

So Frank Barker could get the promotion in Roy's place.

Betty and Roy had each tried hard to keep the other from knowing how deep the hurt was. Scrupulously they avoided any mention of it. But the disappointment was reflected in the sag of Roy's shoulders and mirrored in his eyes. At breakfast he had said little, but when he looked at Betty, she could have cried, he seemed so dejected.

Yet Betty knew they had to go to the company dinner, talk graciously and smile as though nothing was wrong. The corners of her mouth trembled as she thought of it.

♦ SHE was roused from her thoughts as Roy called from the kitchen, where he was polishing his shoes. "Betty! Where are those new cuff links of mine? Say, we've got to dash. We're late now!"

That was just like him, to take things in stride. When he got there, he would probably be the first to walk up to Frank and Ethel Barker and congratulate them.

She stirred wearily and went to the closet.

In a moment Roy came in, hair tousled, his shoes in one hand.

"Betty!" he exclaimed. "I thought you'd be dressed by now! Do you know what time it is?"

She faced him, eyes smoldering.

"I'm not going," she announced.

His forehead wrinkled in perplexity. "What?"

"I'm not going," she repeated.

He dropped his shoes and took her tenderly by the shoulders.

"Betty, listen to me," he said coaxingly. "Frank and I couldn't both get the advancement. And he's a good man."

"But you've worked so hard!" She was half crying.

"So has Frank."

"But for the past year," she defended, "you've lived for that office. And they practically promised you the advancement when we moved here! Doesn't their word mean anything?"

For an instant pain flickered in his

Moody Monthly



ETHEL BARKER

Getting together was all right with her—but not Bible study!



ROY NORRIS

They had prayed about it and God said no. Wasn't that enough?



FRANK BARKER

He was a good man and would do a good job for the company.

eyes. "I've got to admit—sure, I'm disappointed. I certainly got the impression I was going to get the promotion. But I can't complain about Frank Barker. He'll do a good job for the company."

She pulled away momentarily and inspected his face with a wifely eye.

"There's some shaving cream in your ear," she told him. "Here." With a deft hand she removed it with a bit of cleansing tissue.

"Good thing I have you to look after me," he said, grinning.

Her throat tightened and for a brief space of time she dared not trust herself to speak.

"All Ethel Barker does now," she managed, "is to blow about how smart Frank is and how important he is at the office. After tonight she'll be insufferable."

He was silent.

"I know what you're thinking," she continued. "But I can't go. I couldn't stand her—gloating!"

Tenderly he lifted her chin and for a long moment looked down into her eyes.

"Betty," he said, his voice gentle but labored, as though the words were heavier than his tongue could lift. "Has your concern been for me because Frank got the promotion I wanted?" he asked. "Or has it been because of Ethel and what she is apt to say?"

Her eyes closed. She turned her face quickly away.

She had not even known Ethel Barker until a few weeks before, although they had moved to Lofton about the same time and bought homes in the same general neighborhood.

"I'm sorry," she whispered. "I guess... it was both."

He smiled and kissed her on the forehead. "You'd better hurry, dear. You know how grumpy old E. J. is when he has to wait to eat! This is going to be a big affair or he wouldn't have flown out from New York. And we don't want to be the last ones there!"

With a little gesture of resignation, Betty reached for her dress and began to wriggle into it. Roy helped her with the zipper.

♦ Roy had been the one to suggest that she invite Ethel Barker to the cottage Bible study Betty was organizing in the neighborhood.

"But Roy, I don't even know her," she had protested.

"You can get acquainted, can't you?" he said, laughing. "Go over and meet her. When she finds out that her husband and yours both work for the finest steel fabricator in America, she'll almost break off the screen door getting out to welcome you."

Betty frowned.

"I've talked with some of the neighbors," she said. "She already has a repu-

tation for a sharp tongue and for being something of a gossip."

His smile faded.

"Frank tells me she's lonesome and homesick," he said, a little worriedly. "I'm sure it would be a big help if you could take her under your wing."

Betty spent a whole week summoning enough courage to go over and call on Ethel.

"Bible study!" the gaunt Mrs. Barker echoed derisively. "Getting together would be all right, but—Bible study!" Her lips curled about the words distastefully. "Let's have a bridge club."

"I'm afraid you don't understand," Betty said, as gently as she knew how.

It was plain that Mrs. Barker did not understand, nor was she very receptive when Betty tried to explain it to her.

"Well, I can't say I'm very excited about it," she replied, a little disdainfully, "but our husbands do work for the same company. Well, it's worth a try, I guess."

There were half a dozen women at the first meeting the next Wednesday morning. Ethel Barker came sweeping in half an hour late, just about the time Betty decided, almost gratefully, that Ethel had decided not to come. She slammed the car door and came hurrying up the steps, over-dressed, over-painted, with her cigarettes in her hand.

"Oh," she said, flustered suddenly at the sight of the Bibles. "Excuse me." She

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was red with embarrassment as she put the package in her purse.

Betty introduced her to the others.

"I probably won't be able to come very often," Ethel said, smiling condescendingly. "When Frank gets to be district manager, there will be so many demands upon my time."

Betty's eyes widened. It was her first intimation that anyone else might be considered for the position.

"I was asking Frank about your husband, Betty," Ethel continued, when she was sure everyone was listening. "He said that Roy is very likeable. Something of a plodder when it comes to taking a position of authority, but a good, solid worker. He said he would like to fill his office with men like Roy Norris."

Betty flushed, but managed a "thank you."

When they finished the study and Ethel was gone, the other women turned to her.

"She was positively rude," one of them said. "I hate to say it, but maybe we ought not to invite her the next time."

"But she's just the one we ought to invite," Betty protested.

♦ THE following weeks were much the same. Ethel came, listened silently to the discussion and monopolized the conversation afterwards.

"It is such a responsibility to be married to a man like Frank," she said one day. "I have to be so careful." She paused significantly. "Only the other day he was telling me I might have to drop this Bible study."

Betty felt her cheeks drain of color.

"I didn't mean that the way it sounded," Ethel added. "It's just that Frank says E.J. doesn't want his executives or their wives to be fanatical."

"Mr. Fleming knows that Roy is a Christian," Betty said, striving to keep the edge from her voice. "He knows about these Bible studies, too. And Roy is due for a promotion when Mr. Denison retires."

The words had slipped out before she knew it. During the short silence that followed, Ethel Barker's eyebrows arched knowingly.

"My dear," she said, as though she and Betty were the only ones present, "for your own sake don't tell a lot of your friends what you have said just now."

Betty could scarcely get through the Bible study, and that evening when Roy came home for dinner it was the first thing she asked him.

"Nope," he said, grinning down at her, "I haven't heard anything about the advancement. You know how E.J. is. When he gets ready to announce his decision, he'll do it. And not before."

♦ THAT was two weeks ago.

And only this morning Ethel came to Bible study, bubbling excitedly.

"I can't say anything about it," she gushed, "but the most wonderful thing has happened."

The others pressed her, but she was firm.

"No," she said. "I can't tell you anything more until after tonight."

Tonight! The company dinner. A sense of impending calamity swept over Betty.

The day dragged endlessly. She wanted to call Roy at the office, to hear from him that it was not true. But she couldn't. All she could do was wait.

It was an hour later than usual when Roy came home. She was watching from the window, a question in her heart. But there was no need to ask him. The answer shouted from the weary droop of his shoulders and the despondent drag of his feet. He did not need to confirm that the appointment had gone to Frank Barker.

Now they were going to the dinner as though everything was the same as it had been.

"Betty," Roy said to her softly, just before they left the house. "We prayed about this, you know, and God has said no. And we want His will for our lives, don't we, dear?"

She fought down the tears, but found no voice.

♦ THEY stopped in the parking lot and crossed the street to the auditorium where the dinner was held.

Ethel and Frank were approaching from the left. Ethel's eyes met Betty's and lighted briefly in recognition. Then she gathered her coat about her and swept regally up the steps.

Betty did not know what they served at the dinner or what the speaker said. But at last he was finished, and Mr. Fleming got to his feet.

Almost involuntarily Betty glanced at Ethel. The older woman smiled condescendingly. Betty looked away.

"And so," E.J. was saying, "we have decided to promote our faithful co-worker, Frank Barker, to the position of supervisor in the production department here at Lofton."

Frank flushed happily as he got to his feet. Ethel stood beside him and he put his arm about her until the others finished clapping.

"Now," E.J. said, when the Barkers were seated, "I have a surprise for you. The general manager of our Lofton branch is being transferred to the main office."

A little gasp went up.

"I thought that would surprise you." He paused to let the silence build. "Roy Norris is going to take his place."

Betty caught her breath sharply.

"Stand up, Roy, so everyone can see our new general manager. The youngest general manager in our entire company."

♦ EVERYONE began to clap, and Roy

pulled Betty to her feet. Her head was spinning.

As the applause died away, the men began to press about Roy, congratulating him, while Betty looked on.

Roy, general manager! It hardly seemed possible. So that was the reason he had been passed by for the routine promotion. Now let Ethel—but she mustn't think that, it wasn't Christian. She glanced over at Ethel Barker, who was still sitting at the table, alone, her harsh face immobile.

Their eyes met. Ethel looked quickly away. Almost as if she were driven to it, Betty walked over to the table.

Ethel looked up. "Go ahead," she said, coldly. "Say it and get it over with!"

Betty was silent. For a brief instant she hesitated. Then she put her hand tenderly on the other woman's shoulder.

"Ethel," she said, her voice scarcely more than a whisper. "I wish there could have been two general managers' positions to fill tonight."

There was a moment's pause, then the other woman's eyes narrowed. "That's it. Make fun of us. Go ahead."

For answer Betty sat down beside her. It was as though she was seeing Ethel for the first time—frightened, insecure and dreadfully lonely. She knew just how Ethel felt. It was the way she had felt, too. But she had had faith in Christ to give her strength and courage.

"Ethel," she said seriously, "I am going to need a great deal of help. I don't know how to entertain the way the wife of a general manager will be expected to entertain. And you've had so much experience. Will you help me?"

The older woman looked at her suspiciously. Then a little smile broke through. She took Betty's hand with her own slender fingers and her eyes grew soft.

"You don't need any help from me," she said, sighing deeply. "You're gracious and sweet and very kind. Just be yourself, my dear."

Roy and Frank had started towards them, but someone stopped them.

"I'm the one who needs help—from you, Betty," Ethel continued. "When is your next Bible study?"

"Not until next week," Betty answered. "We had our meeting this morning."

"Oh, I forgot," Ethel leaned forward slightly. "May I come over to see you in the morning?" she asked anxiously. "I must talk to you."

Betty felt her throat close. She knew what Ethel wanted to talk with her about. She knew as surely as though Ethel had spelled it out.

"Of course," Betty said. "I'll be looking for you."

She patted her new friend on the arm and went to join her husband. Her heart was singing. END

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the decline and fall of American Ideals

By Hyman J. Appelman

Two striking phrases from two of our great national songs stand out as though they were written in letters of gold.

I love thy rocks and rills,
Thy woods and *templed hills* . . .

O beautiful for patriot dream
That sees beyond the years
Thine *alabaster cities* gleam,
Undimmed by human tears . . .

Templed hills and alabaster cities! These above all were what our founding fathers dreamed of when they laid the mighty base for this nation of ours.

♦ OUR "alabaster cities" were to be strongholds of truth and righteousness and gracious Christian living. They were to be citadels of God. Across their mighty gates might well have been written the words that graced the gates of old Glasgow: "Let this city flourish by the preaching of the Gospel."

The streets of those cities were to be safe for womanhood day and night. Children could live in them, play in them, grow in them without being subjected to dirt, dope, disease or delinquency. The officials were to be men of honor, taking their offices by the vote of their fellows, stewards under God for the common welfare.

The schools of these cities were to be dedicated

Moody Monthly

Our "templed hills," like our "alabaster cities,"

have surrendered to the spirit of the times

to the training of childhood, youth, manhood, womanhood in the highest moral and Christian principles. Their graduates were to be steeped in the glorious traditions of liberty, equality and the right to the pursuit of happiness.

The homes of these cities were to be the "castles" of fathers, mothers, sons and daughters, their sanctity recognized by all, protected by laws and popular regard. They were to be replicas of the original Eden, pointing forward to the mansions of eternal, heavenly bliss. Obedience to parents, regard for the aged, paternal, maternal, fraternal love were to grace them in every sphere of activity.

What has become of the "alabaster cities"? Multitudes of Americans have forgotten their origins and have sold out to security, ease and pleasure. The average home is no longer a place of peaceful retreat from the pressure of the world's strains. Father is too busy grinding out a living to pay very much attention to what goes on underneath his roof. Mother is too preoccupied with temporary needs, food, clothing and another job, so that the family can keep up with the Joneses.

What of the children? They are so engrossed with the play-pretties, programs and patterns of the age that they have no time for the care of their souls. Meanwhile, day and night, in the home, in the school, on the streets, from the magazine stands, over the radio air waves, from theater and TV screens, they are subjected to the jungle ethics of a world gone in mad pursuit of a "good time."

What chance do our young people have against the modern coalition of business, political, educational and social leaders, who seem willing to sell the very souls of these young ones, the nation's most sacred stewardship, for the almighty dollar?

Security, ease, pleasure! These be your gods, America! They elect your officials. They run your unions. They drive the hucksters to increase the power of hidden persuaders in the drive to sell, sell, sell, whether they are needed or not, goods, possessions, things, things, things!

Everything is forgiven the crowd that can set America to laughing, dancing, wining and dining, that can show it a good time. The Hollywood crowd is but one example. Any other group guilty of such drunkenness, dope and divorce would a long time ago have been completely ostracized. Yet the highest men of the land vie with each other to be

photographed, featured and feted with these priests and priestesses of lust.

Sex has been glorified, magnified, well-nigh deified in our nation. It is the "come on" in salesmanship, the "pitch" in so-called popularity. It is the subject of more songs, more stories, more books, more plays, more movies, more TV shows, more radio scripts, more advertising propaganda, than perhaps any other legitimate and illegitimate "gimmick" that reduces the sales resistance of a gullible public.

♦ OUR physical and material heritage came to us as a gift from God. The fertile soils, the mighty rivers, the vast lakes, the wooded slopes of this land were here before ever a human foot stepped on the soil called America. They were here before the three tiny ships of Columbus plowed the black waters of the mysterious Atlantic, before Ponce de Leon landed on the shores of Florida, before Coronado went questing after the Golden Cities of Cibola, before DeSoto stood on the shores of the mighty Mississippi, before Lewis and Clark forged their way across the uncharted Rockies.

Not one ounce of gold, not one drop of oil, not one bit of iron or coal did our founding fathers put into the sands, rocks and mountains of this unbelievably rich land. God gave them to us, to use for His greater glory and for our good.

Still unrepealed, nevertheless, is His dictum: "From him who hath much, much shall be required." The favors so gratuitously bestowed upon us by divine blessing are just so many responsibilities, obligations, accountable stewardships held by us in tenure. God will not hold us guiltless, as He watches us take these tremendous resources and dissipate them on Satan, sin and self.

♦ THE standards of greatness in America have been perverted. Instead of exalting patriotic, Christian self-denial that counts everything not of help to our fellow men as a thing to be abhorred, we have come to a time when our slogan is success at any price.

It has even crept into Christian ranks. Listen to the testimonies of some of our Christian businessmen. Get right with God! Give Him the tithe! Better still, take Him into your partnership! He will make you rich!

If that be true, why are the vast majority of the choicest and best of our Christians poor? What sins have they committed against the Lord, that wealth has been denied them? What about the

hard-working, self-denying, God-loving, sacrificial, soul-winning pastors, evangelists and missionaries who eke out a bare living on a salary smaller than that of a day laborer? Is their poverty God's punishment upon them? Neither you nor I can even remotely agree to any such conclusion.

Elijah was fed by ravens, then by a widow. Elisha lived in a little chamber provided by the Shunamite woman. John the Baptist subsisted on locusts and honey. Jesus Christ was a homeless wanderer. Except when he was in prison, Paul made a living for himself and his party.

Our Saviour has never changed His trumpet call: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

This, rather, be your standard, America! The sign of the Cross, the burden of the Cross, the offense of the Cross, the bearing of the Cross, the marks of the Cross, the preaching of the Cross! Not the fine home, not the large bank account, not the grand income, not the big business, not the applause of men, but the Cross is the emblem of true Christian living.

♦ WE sing of our "templed hills" in another great national anthem. That was in the forefront of the purposes, plans and sacrifices of those who at a terrible price laid the foundations of this republic. God was to be the most important personage in the New World settlements. The churches were to be the centers of truth and rectitude.

These men brought their religion with them across the Atlantic. Their first act upon landing was to fall to their knees and thank God for His preserving mercies, dedicating themselves, each other, their substance, their very lives to the task of building a Christian nation.

The house of God was the most prominent place in every city, town, village and hamlet. Our "templed hills" were graced by church buildings, as altars reared to the Lord of Hosts for the preaching of the gospel of our Lord and Saviour, Jesus Christ. Schools grew up about the churches, based on biblical principles; in many cases the Holy Scriptures were one of the text books. Colleges and universities were founded to train men for the Christian ministry and for the teaching profession.

No one, not even the bitterest, most critical, most savage fault-finder, reading carefully and intelligently the source-

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books of American history, can but recognize and give credit to Christianity, to Christians, to churches, to preachers and evangelists for the founding of these institutions of learning.

What has become of the "templed hills"? Here also crass materialism, corrupting modernism, conflicting cultism are having their field day. So-called liberals, denying the inspiration of the Word of God and all else that flows from this truth, have nested themselves in these halls of learning, teaching, preaching, writing, molding the plastic minds of undergraduates with theories that cut directly across such truths. These usurpers, instead of starting schools of their own to teach what they believe, have taken every conceivable advantage of their positions to spread the poison of humanism, liberalism, materialism, befouling the nests where their knowledge was born and reared.

♦ THERE you have the bitter story of the decline and fall of American ideals. Our "alabaster cities" are jungles for prowling profiteers, panderers, persuaders, purveyors of all that undermines the vitality of a people. Our streets are gangster controlled and crime ridden. Our schools have been taken over by God-, Bible-, Christ-denying philosophies that lead to bestial morals. Our homes in too many cases are given over to snarlings and the senseless seeking of "the good time." Members of families are too busy with jobs, social engagements, parties and TV shows to stop long enough to hear the voice of God.

Our "templed hills," like our "alabaster cities," have succumbed to the spirit of the times. Dribbles only of missionaries and missionary monies leave our shores,

while we vie with one another, denomination with denomination, church with church, meanwhile spending untold millions on "ginger bread" ornamented buildings, gymnasiums, youth centers, roof gardens—aye, and church buildings—while a world goes begging for the gospel.

What is the answer? There is only one. We must go back to the days of our beginnings. What brought the Puritans to New England's frozen shores? What impelled Roger Williams to leave the pleasant hearthstone of his family for the almost impenetrable Rhode Island wilderness? What was in the minds of Penn's Quakers? Of France's bereaved Huguenots? What spurred on Jonathan Edwards or brought David Brainerd into an early grave because of his body-punishing prayer vigils? Whence came Harvard, Yale, Princeton, Oberlin?

God was in all their thoughts. Christ was in their hearts. The Bible was their Guide Book. The Great Commission was their incentive. The glory of the Lord Jesus Christ was their aim. The salvation of men's souls was their reward. They sank the foundation stones of the republic in the eternal truths of God, cementing them together in prayer, tears and sacrifices beyond number with the blood of Jesus Christ.

Who follows in their train? America was built on God, by God, for God. America has grown, prospered, conquered with God. It is only as America goes back to God, recognizing His Lordship, remembering His mercies, resolving once again to give Him first place, that it can hope to survive the attacks of the boring termites of sin-cursed evil on the inside, and Satan-inspired enemies on the outside. **END**

In The Potter's Hand

BETTY ANN HEGGEN

I must go down to the Potter's house
To learn what my Lord hath taught,
There to behold the clay of my life,
And see what His hands have wrought.

Is the life I have given unyielding and hard
In His tender, molding hand?
Or does each grain submit to His touch
And respond to His perfect plan?

A vessel of lovely perfection
Would the Master Potter design,
But kept in the limits of His will
Must be this life of mine.

Indeed, I must go to the Potter's house
His "work on the wheels" to see,
For this is our treasure in vessels of clay,
Not I, but *Christ liveth in me!*

What a Psychologist Thinks About Sunday School

By Clyde M. Narramore, Ed.D.

The New England air was cool and crisp as we arrived in a tidy little New Hampshire town one Sunday morning. The friendly roadside was highlighted with picturesque clumps of white birch trees. As we approached the white-steeped, colonial church, several teen-agers crossed the street, joining others on their way to Sunday School.

In Houston, prosperous looking businessmen kept driving up in their long, sleek cars to the magnificent new church. With Bibles and quarterlies in hand, these godly men and their families quietly but quickly went to their respective Sunday School classes.

In San Francisco's Chinatown, a Chinese couple walked swiftly along, on their way to a nearby church, with a backdrop of brilliant red oriental shops. Trailing them were their two freshly scrubbed little children happily singing, "Jesus loves me, this I know, for the Bible tells me so..."

New Hampshire, Texas and California. In all three areas, I saw these happy people had one thing in common—they were all on their way to Sunday School! But what do they learn? Will it change their lives?

Intelligent, well-meaning parents often ask, "What do you think about indoctrinating children in religious matters? Don't you think it's best to let them grow up and make their own choices? Do you think it's harmful to frighten boys and girls with those Bible stories about hell? Won't teaching young people that they're sinners give them a guilt complex?"

These and many other questions are being honestly asked by today's modern parents. To seasoned Christians such inquiries may seem almost foolish. But to millions of non-Christians, they are important questions that deserve sincere, honest answers.

To ask a psychologist his beliefs about Sunday School is like asking any other man what he thinks about something with which he has had first-hand experience and from which he has received untold benefit. His testimony is, "I think it is wonderful—it did so much for me."

This is precisely how I feel. The Sunday School is indeed near to my heart. My parents were pioneers, having traveled across the country, then settling down on a large western ranch when Arizona was still a territory. The youngest in a large family, I was raised on Indian stories, tales of the town of Tombstone and exciting accounts of cattle rustling. "Did they really have camels here?" I would ask. "Yes," my mother replied, "they brought them in from Egypt, and used them to cross the deserts."

But as exciting as these stories were, my Sunday School teacher told me things that were far more interesting. She told me about Jesus!

Our little church had only a handful of people, but its consecrated, faithful pastor always maintained a strong active Sunday School. And it was there that I learned about God. Through the years a succession of intelligent, Gospel preachers ministered to our spiritual needs. They undoubtedly brought wonderful messages, yet for some reason, I cannot remember what they said.

But Sunday School was different. By the time I was five years of age I knew that I was a sinner and that Christ could save. With each lesson and every Scripture tucked away in my heart, I moved closer to the day when I would surrender my life to Him. One day it came! It happened at home on the ranch.

The next Sunday I made public profession of my faith in Christ. Our wonderful pastor put his arm around me, and in the presence of the congregation asked me if I wanted to be saved. My heart burst in affirmation as my head nodded, "yes."

When I left the church that day, my Sunday School teacher told me how happy she was. Her work had resulted in the world's greatest single contribution: the salvation of an immortal soul!

Through the years God has graciously led and directed me. He has kept me from a life of sin and heartache. In an age of untold turbulence He has led me in pastures green beside His still waters. Now as I look back, I realize why Sunday School is so important:

The Sunday School places special emphasis on salvation. The door is opened to discuss and explain God's great plan of salvation. A born-again experience is man's greatest possession—a new life through Christ. And it is a necessity. Jesus Christ says, "...Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The Sunday School is an educational institution. Challenge and inspiration are not enough; people need to be taught. These are days of learning. Our schools and colleges are overflowing. Nearly everyone is feverishly bent on gaining knowledge. Even the highly educated are avidly learning more.

The Sunday School teaches the Word of God. Amidst all there is to know, nothing is as important or as satisfying as a knowledge of the Bible. This is the cornerstone, the heart of the Sunday School curriculum. Life is filled with subtle influences, trap doors and dead-end streets. But the adult or child who is taught the Bible in Sunday

School not only learns the way; he is prevented from taking detours. He studies that he might show himself approved unto God...rightly dividing the word of truth (II Timothy 2:15).

The Sunday School is geared to individual needs. At each stage in life, human beings are characteristically interested in certain things. Knowing this, Sunday School teachers should use methods and materials which are particularly appropriate for the age level and spiritual needs of their own particular class. Available today are Sunday School Bible lessons that are beautifully illustrated and carefully prepared for the educational level of individual ages. Brilliant, dedicated men and women have worked to incorporate the finest psychological and curricular thinking in these materials.

The Sunday School offers a personal touch. People of all ages respond to informality. It puts them at ease. Because of a cordial, warm atmosphere, people can learn much better and more quickly than elsewhere.

"Is someone having a birthday? All right, let's sing happy birthday to Bill!" "A question? Fine; let's have it." "A prayer request? Thank you. I'm glad you've brought this to our attention."

And so it goes, a world of informality which reaches the mind and heart—the best environment in which to learn about the Lord.

The Sunday School meets many social needs. When God created people, He made them social beings. Everyone likes fellowship, and the Sunday School class is a natural setting for it. A great part of the world's social life is not calculated to meet the needs of believers. Much of it consists of worldly amusement in which consecrated Christians want no part. Yet they need social activity. Because of the homogeneity and the size of the Sunday School class, it is a desirable unit for sponsoring wholesome recreational activities, parties, picnics, outings, and other Christ-centered social functions.

These, then are some of the strengths of the Sunday School. It places a special emphasis on salvation. It has a strong educational ministry. It teaches the Word of God. It is geared to individual needs, offering a personal touch. It also meets many of man's social needs.

Indeed, I shall never be able to repay the dedicated pastors and Sunday School teachers for what they have done for me.

What about *your* Sunday School? Are you making the most of this powerful ministry for God? Its spiritual impact can not be overemphasized. If you would like information about excellent Christ-centered material, I suggest you secure it today.



Dr. Clyde M. Narramore is a consulting psychologist on the staff of the Los Angeles County Superintendent of Schools, serving nearly 1,500,000 students.

He received his doctorate from Columbia University, New York City. A nationally recognized Christian leader, he is an author, speaker, and columnist. He also has a daily radio broadcast in the United States and several foreign countries.

Dr. Narramore has just co-authored a 300-page guidance book, *Guiding Today's Children*, for the Los Angeles County Schools Office. Classroom teachers and psychologists in public schools throughout the United States will be using it.

His newest publication, *The Psychology of Counseling*, is a comprehensive work for pastors and other Christian leaders, and will be available March 1, 1960.

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*Is your Sunday school class really learning something,
or are you just putting in the time?*



WE STUDY THE BIBLE BY MAIL!

By May Hogan

Is your adult Sunday school class a victim of the "no-one-studies-but-the-teacher" habit?

Do you suspect that hardly anyone retains much of your carefully prepared lessons—except possibly some odds and ends of biblical facts or a few hand-me-down devotional thoughts?

Have you often wished for a different kind of lesson material—something that would stimulate each member of your class to undertake personal, concrete study of God's Word?

Then, why not try a Bible correspondence course? More specifically, why not try a correspondence course prepared especially for adult Bible classes?

I'm talking about a regular study-by-mail course on some part of the Bible or

ing early in 1957. Today we show an increase in attendance of more than fifty per cent. Even more important, more women than ever before are exploring the Bible for themselves. Week by week a growing number participate in the class discussions. And, as one of the women remarked a short time ago, "Changing to

yet not over-simplified. Then you're ready to give up and crawl back into your nice, comfortable pedagogical rut!

It was in this frame of mind that I finally demanded of a well-known Christian worker, "Don't you know of a good textbook on Genesis, suitable for an adult Sunday school class?"

His answer was to go to the bookshelf and take down a small, buff-colored book titled *Beginning With Genesis*. I might have begun to realize right then and there that this was the "something different" I had been looking for, had not my bifocals brought into focus the words in fine print at the bottom of the cover page.

"Thank you, I'll look it over," I responded half-heartedly, "but I'm sure my class wouldn't be interested in a correspondence course."

A correspondence course indeed! Who ever heard of expecting an adult class to do more than read over the Scripture portion and possibly some explanatory notes? A course like that would mean



these lessons has given us a sense of accomplishment as individuals."

♦ It all started when our Bible school superintendent asked me to fill in as teacher of the class of which I have been a member for a number of years. I was pretty sure *what* the Lord would have me teach this time (it was Genesis). But *how* should I conduct the class? My personal bugbears were two extremes: a stereotype discourse on the one hand; an aimless exchange of opinions on the other. Finding pertinent lesson material that would direct as well as encourage class discussion was one obvious answer. Sounds easy, doesn't it?

Easy, that is, until you've combed a stack of printed matter for material that is doctrinally sound, but also inspirational and practical; a treatment that is sufficiently thorough without being too lengthy; a manual easy to understand,



working on the lessons at home—not just going over them in class. It would mean answering written questions and sending the answers to a school for grading.

No one had to tell me what the ob-



Bible subject. Instead of each individual taking the course alone, however, class members take it together under the guidance of a teacher or class leader. Each member has his own lesson book and each takes examinations, and at the end each one receives a certificate.

Our women's class made the changeover to lessons of this type one Sunday morn-

Free reprints of this article may be obtained by writing to Moody Correspondence School, 820 N. LaSalle St., Chicago 10, Ill.

jections of the women would be. Some would remind me that all their schooling had been in another language. *They* couldn't take a Bible course. Answer questions? Take examinations? Never! There were some others who, I was sure, would feel they had passed the time of doing "home work."

A limited number of business women and homemakers in the class *might* be willing to go along, but, when I thought of individuals in the group, I wasn't sure about that either. Busy mothers (and grandmothers), women who com-



bined home responsibilities with outside employment, women who were extremely active in other phases of church life—would they feel they had time to give to such a study?

Lessons that would seem difficult to some might prove too elementary to hold the interest of others. What about the college graduates, Bible school graduates and full-time Christian workers? And the woman who often reads her Greek New Testament with her husband in their morning devotions?

Nevertheless, having asked for advice, I was in no position to ignore suggestions. Even a cursory reading revealed some advantages of this type of course. Prepared for the use of individuals as well as for classes, the manual contained specific information and helps for the student—a preview of the course, instructions on how to study and a general lesson plan, to mention a few. Study assignments, to arouse interest and stimulate thought, preceded the text of each lesson. Eye-catching headings divided the subject matter into easily digested portions.

The headings also suggested a teaching outline for the class leader. Review and testing, important laws of teaching often overlooked in adult classes, were at least partially enforced by the objective type examinations at the end of each of the twelve units.

It was good material, no question about it—but I couldn't use it, not for my class. Nevertheless, I did contact the Moody Correspondence School, which published this particular course.

Yes, I was told, these courses were

very popular for class study. No, every member need not take examinations. Some could enroll as "auditors" with the privilege of participating in the class, but with no responsibility for examinations. Helps for teachers were available: one handbook telling how to organize and conduct a class and another giving helps for the specific course. There was some reduction in cost to individuals enrolled under a class study plan. The regular price for the course I had selected was \$3.00, with a 15 per cent discount for twenty or more enrollments.

♦ The next Sunday I took several women aside to ask, "How would you feel about our class enrolling for a Bible correspondence course?" I was surprised with the first of several similar answers, "I think it might be a good idea."

The rest is history. When given the opportunity, the class voted to try the experiment. Thirty-two women, over three-fourths of the active members, signed registration forms. Only two took advantage of auditor status. Six months later, certificates were awarded to twenty-eight, two having dropped out from illness.

I don't want to give the impression that, once the mechanics of registration are cared for, everything runs automatically. It's not a Saturday night arm-chair operation by any means. Success



in any area of Bible school teaching is in direct proportion to the amount of prayer, time and study invested. Preparation and teaching requirements for a course of this kind are no less exacting.

First of all, the school suggests that, as teacher, you complete a given unit and have your examination graded and corrected before covering the lesson in class. If you can possibly complete the full course before beginning to teach it, so much the better.

We have found that it works best for us to spread each unit over two class sessions, so that an examination is due every other week. You'll need to organize each lesson so that answers to the examination questions are brought out clearly in class. Students are responsible for their own studying, but they will depend on you

for guidance. Ambiguity on your part at any point may cause them to wind up with a few wrong answers. I know, because it happened to me a few times, and it doesn't increase your popularity with the class!

Ordinarily, a student may not be too concerned about one or two items in a Sunday school lesson, but red ink marks on an examination paper are always disconcerting. (By the way, I usually return graded examinations in envelopes to prevent embarrassment to individuals.)

♦ AFTER a unit has been covered in class, the pupil writes the examination at home during the week, following instructions given in the manual, and brings it to class the next Sunday. If she is absent, she is expected to mail her examination to the teacher or class secretary.

Right here is a good place to mention that a class secretary—who checks off the papers as they are turned in, makes a list of the missing ones and takes responsibility for returning graded papers—is of inestimable help. I suggest, however, that you, the teacher, personally follow up those whose papers are missing. A better person-to-person relationship will result, and you'll find that some need individual help.

Assignments will require thought and possibly some little time to prepare. Make them definite. To avoid any question about the exact Scripture portion and textbook material to be covered, you may wish to give a typewritten assignment to each member of the class. If you have access to a duplicating machine, sufficient copies can be run off in a few minutes. In our class, when a member is absent, the next Sunday's assignment is sent or handed to her early in the week.

Giving assignments may offer a problem. You may find there is no good time during the class period to break in with assignments, and you may also feel it makes a bad beginning. But if you wait till the end you may discover that time has run out on you. I solved that problem by waiting at the door at the beginning of class and handing assignments to members as they came in.



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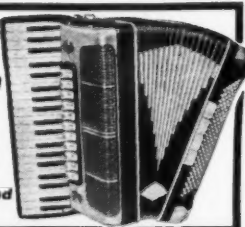
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STEWARDS

PAUL T. HOLLIDAY

This is required of stewards of the Lord:
Not that they be the masters of a hoard
Of treasures rare, and hid that none may see,
But that they walk obedient to His Word,
And faithful be.

This is required of stewards of the King:
Not that they have great voice with which to sing
In such a way that men their plaudits give,
But that they speak so as His praise to bring
And faithful live.

This is required of stewards of His grace:
Not that they toil at foolish, frenzied pace,
But that they simply get the task well done
And hear Him say, one day when face to face,
"My faithful one."

♦ ONE objection to using a course of this kind was raised by a teacher, who said, "I have many young mothers in my class who just can't attend regularly."

I'm not so optimistic as to think there are no valid arguments against correspondence study, but, strange to say, absenteeism does not seem to be one. On the contrary, this type of lesson has helped us maintain a continuity of interest in the face of spasmodic attendance. We have one woman who goes to Arizona each winter for health reasons. Another member has been unable to attend for weeks because of a home situation. Several take winter vacations. Others have responsibilities outside the local church and often find it necessary to be away on Sunday mornings. Now and then members are drafted for substitute teaching in other classes. By studying the assigned lessons and sending in examinations regularly, our pupils are encouraged to feel they are part of the Sunday morning class sessions, wherever they are and no matter how long they are away.

It's difficult to measure the results of such a course, but every once in a while someone will say, "I'm getting such a blessing out of these lessons. I hate to miss a single session." Or, "I've read my Bible for years, but it's different to really study it." Someone may mention a young Christian who is growing spiritually through the discipline of systematic Bible study. All of which, for an average class with an average teacher, add up to above average encouragements.

During the past three years we have enrolled in five different courses, simply choosing one after another according to

a majority vote of the class. So far, there seems to be no diminution of interest.

What of the future? Should we plan a long-range curriculum? Should we offer simultaneously a group of elective courses? Should we provide advanced correspondence courses for those who are interested?

Frankly, I don't know. For the present, however, it seems unwise to alter a pattern that fits the needs of so many for the sake of finer educational tailoring.

"I want to enroll for credit in the next course that is offered," said one busy mother. "I feel I should be getting more than I am out of Sunday school."

That was over a year ago. Today she will tell you that she is getting more—for a very good reason. She is putting more in. And that, after all, I believe, is why this method of teaching goes over so well.

END

The Man Who Came Back

[Continued from page 21]

of the previous twenty years. That's the way God can work.

It doesn't matter how long we live. What matters is how we live. And the miracle is that God can take the few years we have left and in that limited time achieve a measure of victory we've never known before. When omnipotence masters a man, anything can happen in any period of time.

♦ So Samson died with the Philistines, and we read, "Then his brethren and all the house of his father came down, and

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took him, and brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father" (Jud. 16:31).

I like to think that after they buried him, in a matter of a week or two a gravestone went up over his grave with the epitaph reading something like this: "Samson, judge of Israel for twenty years. The dead which he slew at his death were more than they which he

slew in his life." For he was a man in whose life victory came back.

Isn't it wonderful that this is possible? If in some reader there's a consciousness of failing miserably, and tragic defeat has been your experience, may victory be your blessed portion from this day on, as penitence and omnipotence have their way in your heart. Destiny, history, tragedy, yes—but now at last, victory! May it be so for His name's sake. **END**

How to Spend a Day in Prayer

THE Word of God has three time-guides for our prayer life. There is the command to "pray without ceasing" in I Thessalonians 5:17. There is the practice of a "quiet time" or "morning watch"—a habit seen in the life of David (Ps. 5:3), of Daniel (6:10) and of the Lord Jesus (Mark 1:35).

There is also the example in Scripture of extended time given to prayer alone—hours, an entire day, 40 days. Moses spent 40 days and 40 nights alone with God (Ex. 24:18). Nehemiah prayed "certain days" upon hearing of the plight of Jerusalem (Neh. 1:4). Jesus spent entire nights praying (Luke 6:12).

Today, the habit of private prayer is looked upon as more of a luxury than a necessity for most of us. How much more, spending a day in prayer!

A good time to spend a day in prayer is when you are facing important decisions. You will also find it profitable on a periodic basis. The chief value of a day spent in prayer is the opportunity to see your life in perspective—to evaluate where you are in relation to your goal.

Having set aside a day for prayer, pack a lunch and "head for the hills"! Find a quiet place where you can get alone, free from distraction. This may be a wooded area near home or your own backyard. Be sure to have your Bible with you—along with a notebook and pencil, a hymn book or devotional book.

♦ **BEGIN** the day by *waiting on the Lord*. Don't hurry. Reading such passages as Psalm 139 will help you sense His presence. Allow Him to search your heart. When He points out sin there, ask for forgiveness. Stand upon the firm ground of I John 1:9. Psalms 51 and 32, David's songs of confession and thanksgiving, will help you. If you realize you've sinned against a brother, make a note of it so

you won't forget to set it right.

This prepares your heart to worship the Lord for who He is. Psalms 103 and 104 speak of the glory of our God. Reflect upon what He has done for you—salvation, your family and friends, your opportunities. Praise Him for this.

♦ **NEXT**, *pray for yourself*. Let your prayer be ordered by Scripture. Ask the Lord to enlighten your spiritual understanding as David prayed in Psalm 119:18. Meditate upon verses of Scripture committed to memory or promises in God's Word that you have previously claimed. Think through their real meaning and how it applies to you.

Seek the mind of God on your decisions, in the light of His Word. Take time to reach definite conclusions and to form firm convictions. These convictions, like a stake driven in the ground, will thenceforth be a reference point for future decisions.

♦ **Let** a good part of the day be given to *praying for others*. Remember people in addition to those for whom you usually pray. Take a world atlas with you and pray for people by countries. Ask specific things for them. The best way to pray God's will for them is to pray Scripture. The intercession of Paul recorded in his epistles, especially in Ephesians, Philippians and Colossians, will help here. Desire for others what you are praying for yourself.

It is essential, in spending a day in prayer, to seek the Lord—not some mystical experience. Vary your day by walking, praying, reading. If your mind is distracted by something you need to remember, write it down and dismiss it from your mind.

God bless you as you do this...and do it soon!

—Lorne Sanny in *The Navigators Log*

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IN THE STUDY

Principles and Practice of Luther's Exegesis

The Concordia Publishing House of St. Louis has undertaken one of the greatest publishing ventures of our generation in the field of religious literature, in the issuing, throughout the next ten years perhaps, of forty volumes of the writings of Martin Luther, all newly translated into the English language. The first thirty volumes of this American edition will be devoted to Luther's exegetical writings.

As a preface to this, the Concordia Publishing House has issued a fascinating volume entitled *Luther the Expositor*, by Jaroslav Pelikan, a member of the faculty of the Divinity School at the University of Chicago and recent winner of a \$12,000 prize for his widely-discussed work, *The Riddle of Roman Catholicism*.

This volume on Luther is divided into two equal parts: the first half of the book contains six chapters under the general heading, "The Principles of Luther's Exegesis," and the second part, seven chapters on "The Practice of Luther's Exegesis: A Case Study."

This last section is a careful examination of the great reformer's interpretation of seven of the principal phrases of the New Testament pertaining to the Lord's Supper and the death of our Lord: "This is My Body" (Matt. 26:26); "For the Forgiveness of Sins" (Matt. 26:28); "If Anyone Eats of This Bread He Will Live Forever" (John 6:51); "Participation in the Body of Christ" (I Cor. 10:16); "Do This in Remembrance of Me" (I Cor. 11:24); "You Proclaim the Lord's Death" (I Cor. 11:26); "Once for All the Sacrifice of Himself" (Heb. 9:26).

These seven chapters require serious thought. Luther was forced to come to grips with these texts in his conflict with Roman error. No one will agree with everything Luther has said, and in his later days he himself did not always accept what he had uttered a decade or

two before. For the most part, however, Luther's exegesis is the exegesis of the Protestant church today in relation to these texts, and his holding constantly to what the Word of God has to say concerning the death of Christ and the Lord's Supper was one of the major factors in loosening the grip of Rome on Central Europe.

One paragraph of Luther's comments on Hebrews 9:26 I must include here:

"It is certain that Christ cannot be sacrificed over and above the one single time when He sacrificed Himself. Thank God, even the papists now recognize that the daily sacrifice and the sale of this sacrifice to make up for our sins, as we have carried it on and maintained it heretofore, is the greatest blasphemy and abomination there has ever been on earth.

"None of the old theologians maintained, taught, or wrote this. For Irenaeus calls it a sacrifice in the sense that one sacrifices the bread and wine, out of which the Sacrament is made through the Word of God, only as an expression of thanksgiving, so that thereby one confesses that God nourishes us, as used to happen in the Old Testament . . .

"Others call it a sacrifice because in it we remember the single sacrifice which Christ offered up on our behalf once and for all. Thus every year we call Easter 'Resurrection' or the 'Day of Resurrection' and say, 'Christ is risen today!' This does not mean that Christ arises every year, but that every year we recall the day of His resurrection. It is in this sense that St. Augustine calls the Sacrament a sacrifice."

I wholly agree with Professor Pelikan when he says: "Luther the expositor was a virtuoso. No modern exegete can fail to be moved by the depth of the Reformer's insights into the meaning of the Biblical text. Next to his exegesis most present-day commentaries seem either pedantic or shallow or both.

"When one turns from such commentaries to Luther's exegetical works, as

presented in the subsequent volumes, one immediately recognizes the master's touch. Where conservative commentators are often timid, Luther is bold and creative. Where critical commentators are often irresponsible, Luther knows himself to be the servant of the Word of God, not its master. Where scholarly commentators sometimes seem interested in every detail of the text except its theological meaning, Luther manages to find theological meaning in the most unpromising parts of the Bible."

I wish that every serious student of the Word of God could be persuaded to read the first half of this volume, in which the importance of biblical exegesis is emphasized with greater solemnity and depth than I have noted for a long time. The book begins with these words:

"The history of theology is the record of how the church has interpreted the Scriptures. In fact, as Gerhard Ebeling has suggested, not only the history of Christian theology but the entire history of the Christian Church could be read as the account of its efforts to find and to articulate the meaning of the Scriptures among the manifold changes of its historical development."

Chapter 2 opens with a challenging statement which I have no intention of expounding, though it does stimulate one's mind: "As the study of the history of theology begins to pay new attention to the history of exegesis, it will revise and reconsider many of its earlier judgments. New affinities and new contrasts will become evident in the development of Christian thought, and many leading figures in that development will begin to assume different proportions. It is probable that among these figures few will receive more detailed attention than Martin Luther."

The chapter entitled "Luther and Tradition" is a masterpiece. The Roman Catholic Church stressed tradition, and Luther had to do something about it. This compelled him ultimately to shift one of his positions, since he had to

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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The publishing of these two books cannot be financed from present resources. "Over and above" gifts are needed. These two books will make a tremendous addition to the woefully inadequate supply of Christian literature which Jews will accept and read. Make this a matter of prayer; and may the Lord lead you to assist in speeding this project to early completion.

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defend some of his expositions by appealing to tradition as against the false teachings of the Roman Church. This makes a very interesting study. Pelikan summarizes much truth in this sentence: "Luther understood the writings of the Church Fathers as an exposition of the Scriptures, while his opponents seemed to be making them an extension of the Scriptures."

For me, among the most profitable features of the book are the many references to contemporary literature in the footnotes. These proved a rebuke to me. I try to keep abreast of most of the more important literature relating to biblical interpretation, but I had to order a number of books mentioned in these footnotes, publications of the last five years that I had not even heard of previously.

I would like to commend this work most enthusiastically to all my ministerial friends. During the next few weeks I intend to read it through again. (Concordia Publishing House, St. Louis; \$4.00)

An Outstanding Issue

I would encourage every reader of these columns, who does not regularly receive the fortnightly journal *Christianity Today*, to send for the issue dated November 23. This is one of the most valuable issues of a religious journal I have seen for a long time.

The opening article, "Higher Critics and Forbidden Fruit," is written by Dr. Cyrus H. Gordon, Professor of Near Eastern Studies, Chairman of the Department of Mediterranean Studies at Brandeis University, and probably the outstanding authority on the Ugaritic tablets in the world today. A powerful indictment of the whole documentary theory of the composition of Old Testament literature, it is truly a masterpiece.

This is followed by an illuminating study, "Christ and the Scriptures," by the Rev. John R. W. Stott, Rector of All Souls, Langham Place, and one of the most influential Anglican ministers of the twentieth century. My colleague, Dr. Geoffrey W. Bromiley, has an article on "The Bible Doctrine of Inspiration," and the gifted writer, the Rev. J. C. Pollock makes a contribution of missionary significance in "First Contact with Laos Tribesmen."

On the last page is a discussion by Dr. Berkouwer of the surprising shift from liberalism to conservatism by the well-known Basle theologian, Dr. Fritz Buri.

The request for this issue, with 20 cents in stamps, should be sent to *Christianity Today*, 1014 Washington Bldg., Washington 5, D.C.

Important New Work

At the present time we are witnessing the appearance of a large number of

books on the general subject of Bible biography. I am sorry to say, without being specific, that most of them are of a very superficial nature—paragraph thumbnail sketches containing information that can readily be found in the larger Bible encyclopedias. With the exception of the two small works by the Dutch theologian, Kuyper, published in our language twenty years ago, I know of nothing, apart from biographies of Christ and the apostles Peter and John, that can compare with the volumes of a half-century ago by Walter Adeney, A. B. Davidson and Alexander Whyte.

There has now come from the press, however, what in my opinion is the most important volume on Old Testament characters written in the last thirty years, *Great Personalities of the Old Testament, Their Life and Times*, by my gifted colleague at Fuller Theological Seminary, Dr. William Sanford LaSor. For the past ten years, Dr. LaSor has been Professor of Old Testament at the seminary. He is an able Semitic scholar, has traveled extensively in the Near East, and reads modern European languages, as well as the principal ancient languages, with ease. In fact, the chapters in this book could only have been written by one having three basic qualifications: a mastery of the original text, with a thorough grasp of modern Old Testament scholarship, true belief in the great essentials of the Christian faith and the inspiration of the Scriptures, and a graphic and incisive style.

Fifteen different characters are considered in these eighteen chapters—two chapters each being assigned to Abraham, Moses and David. Some of the more interesting subtitles are Jeremiah, "As a Wall of Bronze"; Ezekiel, "He Taught Them to Sing"; Daniel, "When Worlds End," and Ezra, "Guardian of the Scriptures."

The author's treatment of characters may be illustrated from his chapter on Jacob. Following a vivid description of patriarchal life, he proceeds to examine thoroughly the influence of various individuals upon Jacob and his influence upon them; e.g., three men had unusual influence upon Jacob's life: his father, Isaac, whose influence was not entirely wholesome, Esau, his brother, and Laban, his father-in-law; and several women: Rebekah, his mother, and Rachel, the woman he loved. Finally, of course, there were the relationships between Jacob and his God.

In the midst of this helpful outline, Dr. LaSor introduces data which only a true Old Testament scholar has at his command; for instance, on Esau's selling his birthright, he says:

We know from the Nuzu tablets that were discovered near Kirkuk in 1926, that one of the important elements of life in that day was the

birthright, which could be bought and sold. For example, Kurpazah, the son of Hilbishuh, obtained a grove belonging to his brother Tupkitilla in exchange for three sheep. Apparently Tupkitilla, too, was hungry; he wanted something to eat so badly that he was willing to sell his birthright to get it: he gave away his right to his father's fruitful orchard for a mouthful to eat!

Perhaps there is another side to this story which seems too hard to understand. It is possible that some men held the birthright so cheaply because they did not want the headache that went with it, for the birthright was not only a privilege but a responsibility. You see, from the time he became the elder in the family, the holder of the birthright had to make all decisions for the family. It was in my lifetime, and yours too, that a man gave up the crown of the British Empire for the woman he loved; and many of us felt that it may have been not just for the woman he loved, but also for the desire to escape the responsibility, the burden of being tied down to the cares of the Empire. Esau was simply not interested in his birthright and what it implied—the religious heritage as well as the cultural heritage of Isaac. Esau was of the earth, earthy, a worldly man; he had no sense of values. That is illustrated again, I think, by the fact that he was so careless of his father's will that he went out and married two Hittite women, even though it was the expressed desire of the patriarch that the wives of these men should not be Canaanites or Hittites, but of the same stock as the patriarchs themselves, namely, Hebrew women. Esau's whole life was a renunciation of the values of Abraham and Isaac. He just did not care about these things.

There are excellent references in various footnotes, and a superb bibliography at the conclusion of the volume. To all who are looking for fresh material for Bible classes, or prayer meeting messages from the Old Testament, I recommend this work enthusiastically (Fleming H. Revell; \$3.50).

Only one statement in this volume I personally regret, that concerning the relationship of Moses to monotheistic faith in Egypt:

If Moses was being trained for the high position of the Pharaoh, then certainly he was being indoctrinated in all the ways of the Egyptians. He probably thought very little about the God of Israel in those days—for the Lord had to tell Moses who He was when He called him in Midian. Moses may also have learned something

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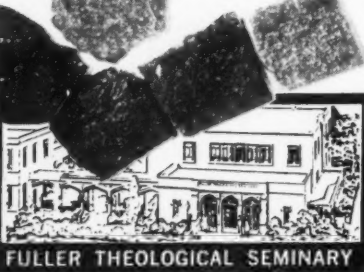
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about monotheism in the Egyptian court.

I believe that Moses thought a great deal about the God of Israel. Surely the knowledge of the God of Abraham, Isaac and Jacob had not completely died out in Israel in less than two centuries after the family of Jacob came into Egypt. And if there was any knowledge of the God of Israel among the Hebrews in Egypt, Moses would be one of those who possessed that knowledge, regardless of the court in which he was reared. He was learned in all the wisdom of the Egyptians, but he surely was not ignorant of the history of the Israelites from the call of Abraham.

A Good Atlas at a Low Price

Some months ago in these columns I reviewed rather extensively several of the more recent, quite magnificent atlases of the Bible, which cost from \$7.50 to \$15.00—and everyone does not have that amount of money to spend on one book. Now I am happy to direct attention to *An Atlas of the Bible Lands*, of 32 quarto-size pages, priced at only 50 cents. This has just been issued by the famous map-making concern, C. S. Hammond and Co., of Maplewood, N.J. In this beautifully-printed atlas there are 32 maps in ten colors and 70 photographic illustrations.

The first of the maps is of the physical aspects of the Holy Land; another covers the nations according to Genesis 10; others are of Canaan before the conquest, various periods in Israel's history, the spread of Christianity, Jerusalem in different periods of its history, with a recent aerial view of the city of Jerusalem, both the Jordan and Israel sectors. Included also are four very helpful time charts of Bible history.

If a bookstore is not readily available, I am sure the Hammond Company would be glad to send a copy direct for a remittance of 50 cents. I do not know of anything published for some time in the area of biblical interpretation that gives as much worthwhile, up-to-date material for such a low price as does this attractive Bible atlas.

First Timothy Outlined

Everyone agrees that the outlining of the pastoral epistles is quite difficult, since they were not written with the idea of carrying through a logical argument, as were the letters to the Ephesians and the Romans. I have spent some time attempting to outline the First Epistle of Timothy, and have taught the pastoral epistles here at the seminary in an elective course. At last I think I have worked out, together with my students, what might be considered as satisfactory an outline as can be constructed. Some of my readers might like to have such an outline, possibly to insert in the margin

of this portion of the New Testament.

Salutation, 1:1, 2

I. Paul's First General Charge to Timothy, 1:3-20

1. A charge regarding the need for constant watchfulness lest false doctrines appear, 3-11
2. A word of encouragement by Paul's review of his own experience, 12-16
3. A doxology, 17
4. An exhortation to be faithful to his original call to the ministry, 18-20

II. Certain Aspects of Life in the Christian Church, 2:1-3:16

1. The practice of prayer, 2:1-8
2. The place of women in the church, 2:9-15
3. Qualifications for church officers, 3:1-13
 - a. for bishops, 1-7
 - b. for deacons, 8-13
4. A personal exhortation to Timothy, 14, 15
5. A doxology, 16

III. A Prophecy Concerning Apostasy in the Last Days, 4:1-5

IV. The Characteristics that Should be Displayed by a Good Minister of Christ, 4:6-16

1. In general, 6-11
2. In particular, 12-16

V. Ideals of Conduct for Certain Groups in the Church, 5:1-6:2

1. Respect for the aged, 5:1, 2
2. The conduct of women, 5:3-16
3. The work of the elders, 5:17-22
4. A general exhortation, 5:23-25
5. The relation of master and servants, 6:1, 2

VI. Final Exhortation and Warnings, 6:3-21

1. Some perils to be avoided, 3-10
2. A final charge to Timothy, 11-14
3. A doxology, 15, 16
4. A warning to the rich, 17-19
5. A concluding word of warning to Timothy, 20, 21

A Famous Biblical Expositor

Few would disagree with the statement, I think, that the four men of the latter half of the nineteenth century, whose writings would be found more frequently and more extensively in the libraries of ministers and teachers of the Word of God, in both Great Britain and America over the last seventy years, would be J. B. Lightfoot, Brooke Foss Westcott, Dean Henry Alford and Richard Chenevix Trench.

It is worthy of note that all of these men were Britishers and all were in the Church of England. Neither the Non-conformist church in Great Britain nor the Protestant church in America could present four such men in any one period in the last 150 years of the history of biblical exposition.

The biography of Dean Alford, written by his wife, appeared not long after his death. Arthur Westcott gave us an excellent life of his father in two volumes. The life of Bishop Lightfoot has not been written, though there are a few fragmentary books about him. An adequate biography of Archbishop Trench has just recently been published, over seventy years after his death, and I am sure that a great number of men in this country who have profited from Trench's writings through the years will want to peruse this work.

The book is significantly entitled *The Man of Ten Talents*, "A Portrait of Richard Chenevix Trench, 1807-1886, Philologist, Poet Theologian, Archbishop." It is written by J. Bromley, an Anglican rector at Theale, Birks. (London: Society for the Promotion of Christian Knowledge. 250 pp.).

Trench was born in 1807, of rather well-to-do parents. So throughout his life he never wanted for means to travel on the Continent as he pleased, and to purchase whatever books his heart and mind might desire. At the time Trench attended Cambridge University, a number of men who were to be in the forefront of English letters in the following generation were studying there also: Arthur Hallam, J. M. Kemble, R. M. Milnes and John Sterling. What a group for friendship on the highest levels!

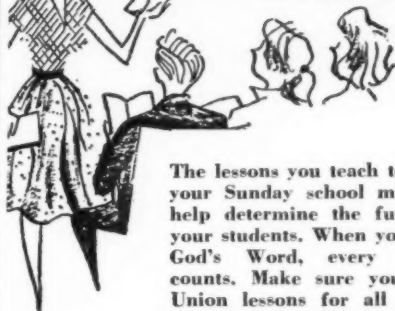
Many of his fellow students, however, were to lose their faith in subsequent years. Of Severn we read, "Shelley and Hunt had deprived him of his belief in Christianity, which he wanted in the end." Made forever famous by Carlyle's notable biography, Sterling had given up his curacy in the Church of England and had lost his faith in Christian truth under the influence of Carlyle. Later his friend F. D. Maurice, not a student with him at Cambridge, showed many signs of radical liberalism and was justly attacked for his extreme views.

During all this time, Trench firmly stood his ground, and throughout his life proved an able defender of Christian doctrine, with an unshaken faith in the full inspiration of the Scriptures.

When not more than thirty years of age, Trench attained recognition as an expositor. Though he had issued one volume as early as 1835, it was in 1841 that his first book destined for fame appeared, *Notes on the Parables of Our Lord*. It was a volume of 467 pages which even during his lifetime enjoyed fourteen successive editions, "every one receiving careful revision," and continues to be reprinted today.

Trench was appointed Hulsean Lecturer for 1845-1846, and these addresses represent, in my opinion, some of his finest writing—*The Fitness of Holy Scripture for Unfolding the Spiritual Life of Man*, and *Christ the Desire of*

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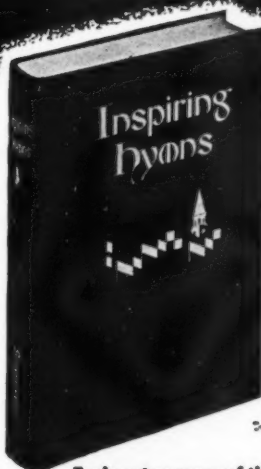
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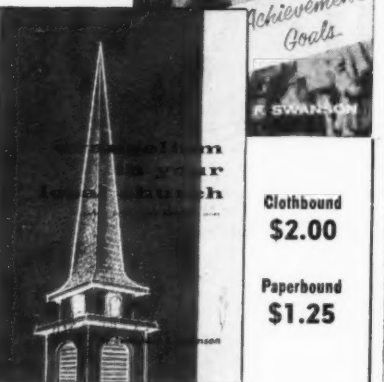
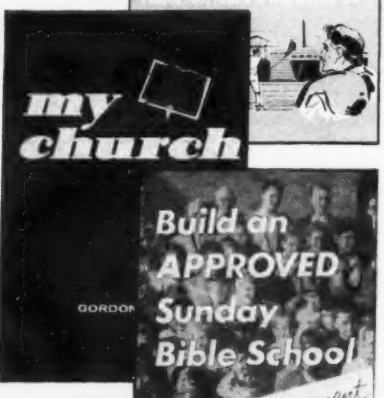
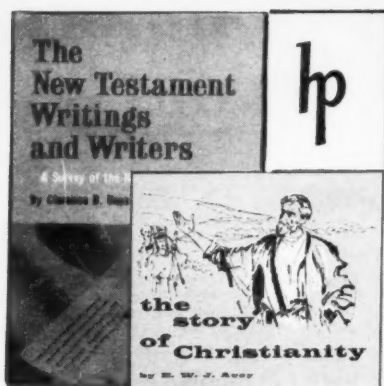
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All Nations. His famous *Notes on the Miracles of Our Lord*, was first published in 1846, before he had reached the age of forty.

Turning his attention to philological themes, Trench wrote two of the most widely-read volumes on the English language of his day, and still worthwhile, *On the Study of Words* (1851) and *English Past and Present* (1855). It was from this interest in philology that his still familiar volume, *Synonyms of the New Testament* (1854) came into being. Few today know that this same interest ultimately resulted in the publication of the great *Oxford English Dictionary*.

Trench continued to write to within one year of his death. Think of it—fifty long years of writing, lecturing and eventually serving as the Dean of Westminster and the Archbishop of Dublin!

From 1833 to 1856, Trench served as curate and vicar in four English villages, Hadleigh, Curdridge, Alverstoke and Itchenstoke, and during these years he completed eighteen volumes, including all those that went through numerous editions. In 1856, he was lifted from the curacy of a small parish straight to the deanery of Westminster and later to the position of Archbishop of Dublin.

Though this scholar always had ample financial means at his disposal, had an excellent intellect and an unwavering faith and knew fame as an author before he was forty years of age, his life was not free from sorrow and disappointment. For a period following his ordination, he was bewildered with, as the author says, "so much knocking on doors that refused to open." Of eleven children born to him, one son died in early childhood and two other gifted sons passed away in young adult years.

Trench often suffered from illness and, so the *Dictionary of National Biography* informs us (an event not referred to by the author of this work), while crossing the Irish Channel, when nearly seventy, he fell down a gangway and fractured both knees, resulting in a long period of convalescence.

Archbishop Trench could do so much work of permanent value because he was not continually bothered by the telephone, which had not been invented; his four small parishes did not require that he have secretaries and directors of innumerable church departments; and he never came to the place where he thought he knew so much that he no longer had to study. This brief sketch of a book about a most interesting servant of God could conclude with some exhortations to young ministers, but I do not think that is necessary.

Invaluable Edition of R.V.

In the fall of 1950, my beloved friend Mr. Norman P. Grubb, author of the biography of C. T. Studd (a volume

blessed to so many thousands of university students) and the director of the World Wide Evangelization Crusade, came into my office at the seminary with a book entitled *The New Testament with Fuller References*. This volume was simultaneously published by the Universities of Oxford and Cambridge in 1910.

The question asked at once concerning this book is, What is meant by "fuller references"? "Fuller" does not refer to a man, but to the fact that the reference system in this New Testament is more complete than that of any other modern New Testament. These references, repre-

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Each time I stand alone beside
The sea and hear the breakers roar,
Or watch in wonder as the tide
Crawls in and grapples with the shore,
I muse, "Could God who made the sea
Feel yearning and concern for me?"

And when I look into the vast
And awesome reach of space and know
The starbeams flickering there were cast,
Perhaps, a million years ago,
I realize that life and breath
Are but a thought from birth to death.

And often questionings arise.
Could God who made eternity,
The universe—stars, planets, skies—
Stoop down to fellowship with me?
Does God who made the night, the day,
Take time to listen when I pray?

And then I see the small brown bird,
Well clothed and fed, whose lilting song
Throughout the wintry wood is heard;
I watch the wild goose rise on strong,
Broad wings; I note the flower and bee
And no more doubt His care for me.

senting hundreds of hours of work, were compiled by no less a scholar than Dr. James Hope Moulton and his pupil, Dr. Albert W. Greenup.

The plan was that these should be used when Oxford and Cambridge presses published the Revised Version with marginal references. The reference system submitted by Moulton was too elaborate for the original publication of the Revised Version; but the labor was not lost, for it was ultimately determined that this should all be incorporated in another edition of this Version.

There are no explanatory notes here, simply references—thousands of them—for almost every verse and frequently every phrase of a verse. The words "cited" in the notes means there is an actual quotation; "cp." indicates that the parallel is less exact, or that the words are only partially identical and some-

times in contrast; "see" indicates a reference to a parallel passage on which a body of references has been collected.

We might take one verse as an illustration—Matthew 4:17. In the ordinary Revised Version, the reference system is quite good: the first three words of the verse have a reference to Mark 1:14; at the word "began" are references to Acts 1:22; 10:37, and at the word "repent," a reference to Matthew 3:2.

Now let us turn to the volume with fuller references: "From that time began Jesus to preach, and to say, 'Repent ye; for the kingdom of heaven is at hand.' The references are as follows: Mk. 1:14,15; cp. ch. 16:21. Ac. 1:22; 10:37, ch. 3:2; cp. ch. 6:10,12; see Luke 5:32, ch. 3:2; 5:3,10,19,20; 7:21; 8:11; 10:7; 11:11,12; 13:11,24,31,33,44,45,47,52; 16:19; 18:1,3,4,23; 19:12,14,23; 20:1; 22:2; 23:13; 25:1; see Mk. 1:15. (The opening reference here, set forth in dark type, indicates "that substantial identity exists between passages found in different Gospels or different parts of the same Gospel".)

I had never seen this volume before, and had never even heard of it—but then I discovered that not one other member of the seminary faculty had any knowledge of the work perviously! We were able to secure eight unused copies from the publishers, and that is all we have been able to find. I think I have never seen the title in a secondhand theological book catalog. Upon inquiring of many of my close friends who have been consistent Bible students for years, I find that none of them has ever seen a copy.

How an invaluable work like this, published as late as 1910, could remain unnoticed in books attempting to give bibliographical aids to Bible students, I do not know. I hope many of my readers will watch for this volume. Anyone able to secure it will count it a treasure for the remainder of his life.

The Secret of Running

They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—Isaiah 40:31.

This, my soul, is the triumph of thy being—to be able to walk with God! Flight belongs to the young soul; it is the romance of religion. To run without weariness belongs to the lofty soul; it is the beauty of religion. But to walk and not faint belongs to the perfect soul; it is the power of religion.

Canst thou walk in white through the stained thoroughfares of men? Canst thou touch the vile and polluted ones of earth and retain thy garments pure? Canst thou meet in contact with the sinful and be thyself undefiled? Then thou hast surpassed the flight of the eagle!—George Matheson

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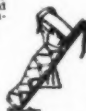
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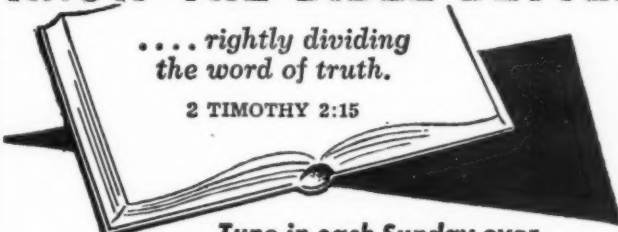
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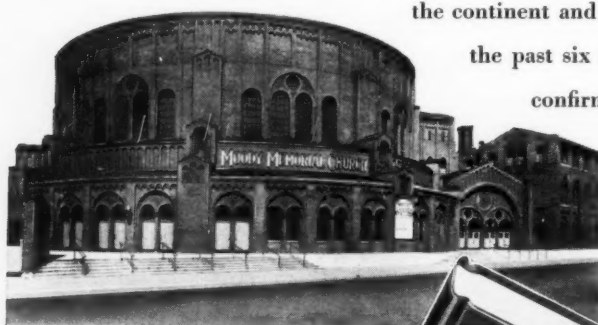
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IN October, 1871, the famous American evangelist, Dwight L. Moody, was preaching to a large audience in Chicago. The text of his sermon was "What shall I do then with Jesus which is called Christ?" (Matt. 27:22).

He finished with these words: "I wish you would take this text home with you and turn it over in your minds during the week. Next Sabbath we will come to Calvary and the Cross and we will decide what to do with Jesus of Nazareth."

He then called upon Ira D. Sankey to sing "Today the Saviour Calls."

*Today the Saviour calls:
Ye wand'rers, come.
Oh ye benighted souls,
Why longer roam?*

*Today the Saviour calls:
Oh, listen now;
Within these sacred walls
To Jesus bow.*

Then Sankey came to the third verse. It was prophetic in a way that he could never have guessed.

*Today the Saviour calls:
For refuge fly;
The storm of justice falls
And death is nigh.*

Sankey never reached the fourth verse. Even as he was singing the third, his voice was drowned by the noise of fire bells and rushing fire engines. That night the great Chicago fire laid the city in ruins. Over 1,000 people lost their lives, probably many of the evangelist's hearers, and the fine hall in which he preached was burned to ashes.

Moody said he learned one lesson that night which he never forgot. "Always press for a decision on the spot when preaching Christ."

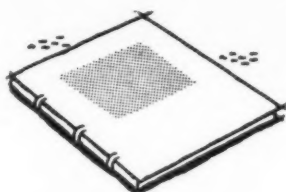
It was, he said, one of the greatest mistakes he ever made, for he never saw that same congregation again. After that he would rather have his right hand cut off than give an audience a week to decide what to do with Jesus.

So it is today. Christ is still claiming the allegiance of men. The choice has to be made by each one of us, a decision none can evade. By it you either crucify Him or crown Him.

*The Spirit calls today:
Yield to His power—
Oh grieve Him not away,
'Tis mercy's hour.*

—The Challenge

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idea NOTEBOOK

A Service Department for Christian Workers

February • 1960

Volume 7 • Number 5

Youth Choirs and How They Grow

By Ruth I. Johnson

ALMOST every year, churches which proudly register the birth certificate of a junior choir later make out the death certificate. As they mourn their loss, they say, "We can't understand it; we did everything for them." But did they?

Recently I was asked to visit a large church, look over the possibilities and start a junior choir. When I met the pastor and the music committee, I asked, "How often will this choir sing?" Without hesitation, a committee member replied, "I suppose it will be Christmas, Easter and other special days."

How long would our adult church choirs last if we conducted weekly rehearsals, but scheduled them to sing only on Christmas and Easter? They wouldn't last! Singers, even Christian singers, become discouraged when they work, train, plan and pray but never produce.

If your church is planning a junior choir, be sure they sit down first and count the cost—for there is a cost. Somebody must give. While the singers give time and talent, the church members must give something too. The church should realize that these youngsters must be made a regular part of the service; perhaps singing one Sunday each month. They want to be used, but more than that, they want to be needed. So, let them sing.

♦ THERE is one thing you should keep in mind. Do *not* throw all different age groups into one choir. A teenager resents singing with a ten-year-old, and the ten-year-old cannot keep up with what the teenager is learning. It is better to have two small choirs, one, ages 9 through 12 and the other for teens, than one large choir with too big an age span.

Encourage the fellows who are just

Young people want to be used, but more than that, they want to be needed. So, let them sing.



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learning tenor or bass to come out and
help you. They'll come if the choir is
made up of kids their age, but they'll
hesitate if the "little kids" are included.

I assisted in the organization of an-
other youth choir some time ago and
again I asked how often they would sing.
After some time of discussing their prob-
lems, they decided they'd need two choirs
rather than one. First, a junior choir was
organized. Since so many of these singers
were in the pastor's Bible class which
met on Saturday morning, their re-
hearsals were held during the intermis-
sion of the class period. This choir sang
each Sunday morning at the opening
exercises of the Sunday school.

The second choir, for teenage voices
only, met every Wednesday evening be-
fore the week night prayer service for
their rehearsal. It would be their re-
sponsibility to sing at least one special
number at the prayer service. Special
music at the prayer meeting? Yes, and
the attendance at the service doubled,
and the teenagers made Wednesday night
prayer meeting a regular part of their
schedule.

Another reason junior choirs die is the
dearth of music. There are hundreds of
arrangers in the sacred music field, but
few take the time to do anything special
for young people. In looking for youth
arrangements I find there are a number
of unison songs and occasionally some
two-part music, but, on the whole, noth-
ing to really challenge these singers.

Perhaps your church will have to hire
a musical director. If your junior choir
is made up of all girls' voices, you will

F
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E

5. MUSIC

Youth Choirs, Developing

want someone who can make an occa-
sional three-part treble arrangement.
Sure, it will cost you something, but you
will be keeping the young people in the
church rather than losing them at this
all-important age.

There are a number of ways to make
duplicate copies of the music that has
been arranged. Most churches have a
mimeograph or ditto machine. For both
of these machines you can get music
stencils on which the arrangement can
be written. Then you can run off as many
copies as you need. One important cau-
tion, however. If the music is copy-
righted, be sure to secure permission
from the owner before printing.

Be sure that your church provides a
special place in which the choir can do
their rehearsing. Don't put them in a
small room with primary chairs. Give
them the choir loft or a special choir
rehearsal room if at all possible.

Get a good pianist, one who can help
them with their parts should they have
trouble. If possible get a pianist who can
transpose the music to a more suitable
key if necessary. Very often the teenage
voices have not completely changed, and
while some songs may be too high,



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Things To Do in February

- ✓ Continue SUMMER CAMP and VACATION BIBLE SCHOOL plans. Plan the training of leaders for these activities.
- ✓ BEGIN a SPRING TEACHER TRAINING class or program.
- ✓ Hold your FATHER AND SON BANQUET.
- ✓ Observe YOUTH WEEK (Jan. 31-Feb. 7).

others will be too low. Encourage your church to give them the very best! They are training future singers for God's work.

Encourage the children to sing loud enough for the congregation to hear, but never as much as suggest a yelling effect. The Bible does say "make a joyful noise unto the Lord," but I doubt that the hip-hip-hooray yell we encourage children to give is ever considered a "joyful" noise. It's just plain noise. Then too, we actually harm their voices by having them sing that way.

In an adult choir the director must know music, directing, interpretation and expression, but in the junior choir the director must know all these things plus the child's voice range and when he's apt to have a voice change (both boys' and girls' voices change). Therefore, the junior choir director must understand not only music, but people and their limitations.

Youngsters have energy and lots of it. They will want to laugh at the most inopportune times. The junior choir director must be able to endure physically.

My choir comes for rehearsal after school. Their energy has been bottled up for the last six hours, so I try to allow time to "let loose." I try to remember that they are not old people who want to sit and rest. They are young and wiggly.

In all this, however, I do not for a moment let them take over. I try to keep in mind that as the director, I must direct them. I must direct their thoughts to spiritual things, to the real message of each song. I try to help them with both the spiritual and musical interpretation, but try not to be too demanding.

✦ BE sure that the choir is announced in the Sunday services. If it is not important to your church, it will not be important to the singers. The announcement will also make the parents feel a keen sense of responsibility.

If at all possible, have your junior directors conduct tryouts, even though they intend to use everyone who comes. Tryouts give the child the feeling that he is striving for something, and kids love to strive and win. Tryouts will also

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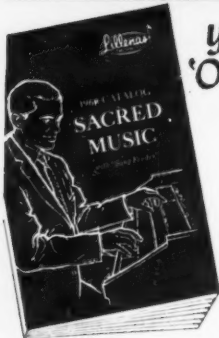
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give the director an idea who will be his most dependable singers and who will be his future soloists. The director will also learn who the weaker singers are and can plan the seating order accordingly, a poor singer with a better one.

Have rules. Don't make them so difficult that the child is under tension and strain, but have rules about punctuality, memorization (a child memorizes easily), behavior, etc.

Occasionally suggest that the church give the junior choir other places to sing. Hospitals, jails and old people's homes are always happy for extra musical talent.

If your church choir is junior age rather than teenage, you will have one more obligation—transportation. Children this age should not be expected to take a bus or walk to rehearsals. If the adults find the junior choir important enough to make a special effort for transportation, the singers will also realize its importance.

Make your youth choirs the most important thing of the moment, make sacrifices, and God will bless you, the choir and your church.

The Pertinent Question

By Mabel S. Trott

THE HEATHEN lay dying in the darkness. The wailing cries around him spelled out the hopeless, helpless agony of the lost. Out of the deepening darkness he cried, "Is there no light?"

THE YOUTH stood at the crossroads. Ahead stretched the shining trail of sacrifice. Aside lay the path of self-interest, its allurements to be weighed in the eternal scales. While he pondered the way to go, his heart, grown cold, said: "Once I gave my life to Christ for service. Now I have found a life companion whose ears do not hear the cry of those dying in the darkness . . . "O my Lord, I want to go, but—"

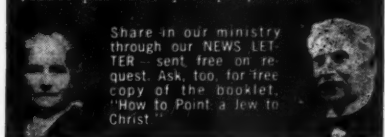
THE ADULT, cumbered with the cares of this world, sat thoughtfully considering the latest mission report. Beside it was a mortgage note and a stack of bills to pay. And he reflected with sorrow: "I should give more to send another, but—"

THE LORD OF LIFE in loving pity grieved as death cut the silver cord and another heathen soul went into the outer darkness. "I poured out My Life to save that soul," He said, "but there was none to tell him. Someone failed . . . "Was it you?"

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SER . . . PIANO (W-3093-LP).

Inside we have about forty minutes of solid piano playing. This sound could become wearing unless handled with color and creativeness, such as Kurt does. He is a young man touched with genius.

I've always thought that one good way of getting the best of Kaiser's piano work down on tape would be just to put him in a studio and let him play for a couple of hours, gleaming the best from this. His style is rather electric, abounding with a masculine touch, vitality and movement. At times, however, the movement is a little too busy, and sometimes the sound is more explosive than it might be for the text of the song. For the most part, these are "head" arrangements, played spontaneously. Consequently, inspiration and mood would depend a little on local conditions.

The titles are in good balance, all the way from the spiritual, *Swing Low, Sweet Chariot*, to Horatius Bonar's *I Lay My Sins on Jesus*. The three renditions that most completely showcase Kurt's ability are *Wayfaring Stranger*, *Swing Low* and *This Is My Father's World*. *Wayfaring Stranger* is treated in a haunting, modal manner, carrying through delayed octaves to a wistful conclusion. The change of pace, tempo and mood in *Swing Low* are exciting, especially the second time through when there doesn't seem to be any landing place in the chord structure for such a thing as a tonic note. *This Is My Father's World* enters with a zestful two-part invention that throws the traditional tempo of this song for a loop, yet retains its dignity.

You'll also hear commendable interpretations of *His Eye Is on the Sparrow*, *Even Me, He Hideth My Soul*, *Jesus Paid It All* and *Bring Them In*.

The two selections in the album where there is spiritual power are the ones performed most simply: *Jesus Paid It All* and *I Lay My Sins on Jesus*.

This album is an exhibition of the exciting talent of Kurt Kaiser. It portrays his moods, technique, vitality and personality. I heartily recommend it as a treat for those who enjoy distinctive

» The first record checking in this month is a new WORD release with a bright picture of a personable young fellow with a friend. The fellow? Kurt Kaiser. The friend? A grand piano. The title? KURT KAI-

piano music and also as an incentive for those youngsters who hate to practice their scales.

» Along with the sweeping orchestral sounds we've heard in sacred music for the past few years there is the soft, intimate chorus. Some groups are male, with occasional ladies' voices and instruments added. Others are mixed groups, and I believe I heard one ladies' choir, too.

The latest record of this type is Sacred Records' GARDEN OF THE HEART—RALPH CARMICHAEL SINGERS (LP-8018). This is a close, beautiful sound of an *a capella* group of mixed professional voices from out Los Angeles way. This is so intimate that in many of the selections you can hear the breathing and studio noises. This shouldn't bother a listener, though, because it lends to the over-all effect.

This is almost the ultimate in contemporary choral work. The nuances, the modern chording, the shadings, the voices—in fact, the whole product is soft, legato and quite fabulous—a beautiful sound.

The Garden of My Heart wafts us into their mood. The medley, *Sun of My Soul* and *Jesus, the Very Thought of Thee*, is very sensitively done. The injection of the sixth of the chord on the very last note of the song was a bit disappointing to me. *Little Brown Church in the Vale* was delightful. The figure with which the ladies' voices begin and conclude this was so good.

The Saviour Is Waiting is a very effective invitation song which I believe was written by Ralph. *The Peace that Jesus Gives* has a close-chorded ladies' intro and moves through sweepingly.

Other songs heard are *Overshadowed* (uneventful) and *O For a Thousand Tongues*. This treatment proves the fact that you don't need volume necessarily to produce buoyancy and intensity. This is one of the better transcriptions in the collection. *Near to the Heart of God* is also included.

The spice of the album is the spiritual, *Shadrack*. This is good choral jazz. This number would probably appeal mainly to those who really enjoy things that swing.

The one general criticism I have is perhaps minute compared to the overall excellent job this group does. That is their attacks. The t's and sibilants are sporadic much of the time. I think, though, you'll really enjoy the album. I expect to be hearing more from this group.



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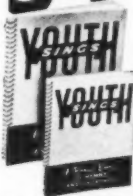
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Mother's Crystal Ball

Lois Hoadley Dick

MARJORIE swirled in front of Mother's long mirror and smothered a laugh. The dress was so absolutely scrumptious she couldn't help swirling and laughing for joy. But she had to be very, very quiet so no one would hear.

It was a dress for Sundays: pink taffeta with little black loops around the collar and cuffs, a full skirt with a frothy crinoline underneath and lace edging at the hem. Marjorie smiled and curtsied and swirled again. Did she dare wear it downstairs to breakfast? She would float down the front steps, glide into the kitchen and beg Mother with tears in her eyes . . .

"Marjorie A-a-a-adams!" Mother called.

Marjorie scampered down the steps

Marjorie swished her pretty dress in front of the long mirror and giggled softly to herself.

three at a time, her skirt billowing. She dashed through the kitchen door and slid into her place at the table. Only ten minutes left. She shouldn't have spent so much time at the mirror.

Her mother dished out the hot oatmeal, then paused to stare. "Marjorie Adams! Is that your spanking new dress? It is! Well, I declare! Do you actually think you are going to wear that dress to school today?"

"Oh, Mother, please, please! Just once! I'll do anything you say—dry dishes every meal—make all the beds—run errands—"

"No, indeed! What an idea! Now go up immediately and change before you spill something on it. Why, the girls would laugh at you. Your teacher would criticize me. Besides, you couldn't get through the day without ruining the dress."

"That's where you're wrong! Mother, you're wrong!" Marjorie insisted, a red spot of color appearing on each cheek. "You never understand! You just don't understand about things today!" Her eyes sparkled with angry tears.

Mom stood for a minute spooning out cereal. Then she set the dish down hard and turned to Marjorie. "All right," she said firmly. "You may wear the dress to school."

"H-honest? Boy, Mom, you're the most! Nobody will laugh at me, and I promise nothing will happen to my beautiful dress. Why, I think even the teacher will envy me!" She pecked her mother on the cheek and snatched the neat pile of books from the corner stand. "Besides, Mom, how could you possibly know ahead of time how the day will go? Not even mothers know that. You'd need a crystal ball to gaze into. See you—around fourish."

It wasn't long enough to school,



G.R.

Moody Monthly

Marjorie decided. She didn't pass enough people. But there the kids were, lined up by the stone wall in the schoolyard. She felt all prickly inside. They were staring. 'Course, Henry Pike had his big reddened hand over his face, snickering, but then that was Henry.

"Whatsa matter, didn't ja have any clean school clothes?" Henry hollered rudely when she started toward the door.

"Where's the party, Marjorie?"

"Is it your birthday?" another boy quipped.

Her best friend Ellen ran to walk beside her. "Don't feel bad, Marj; boys are just dumb animals."

Feel bad? Why should she feel bad? Marjorie stared at her friend suspiciously. Was she jealous? Didn't she ever have such a gorgeous dress?

Ellen smoothed her brown skirt primly. "Joy and I thought maybe you had to meet your mother in town after school. Is that why you're all spicked up?"

"No," Marjorie snapped.

Somehow the happiness had blown clear out of the day. She cocked her head airily and took her seat to the left of Mrs. Davis. The opening exercises ended but she scarcely heard them. There was a break between subjects and the class was allowed to choose library books.

Mrs. Davis stopped on her way to the shelf. "Does your mother know you wore your Sunday dress, Marjorie?" she said in a low tone.

Marjorie stiffened. "Certainly, Mrs. Davis."

Mrs. Davis sighed, puzzled.

A refrain, like a tiresome lesson, ran through Marjorie's head. "They'll laugh—she'll criticize—you'll ruin the dress." Marjorie stroked the softness of her sleeve. Well, nothing had happened to the dress. And nothing would!

In art class she was extra careful to wipe her hands on a paper towel every time she used the pastels. She asked Mrs. Davis for an apron to cover her dress when they used water colors. She bent over her picture in silence, then left the room to wash her hands. She examined her dress in the washroom mirror. Not a spot on it, not even a wrinkle.

Back in her seat, she looked around the room. Mrs. Davis was thumb-tacking the best paintings along the edge of the blackboard. "Where is yours, Marjorie?" she inquired kindly.

"Why—it's right—right—" But it wasn't there. Marjorie's desk was empty except for her pencils. She stood up and craned her neck.

"Oh! Oh!" Ellen's scream startled everyone. "You sat on it, Marjorie! It

February, 1960



In addition to an effective world-wide Gospel ministry among the Jews, we are also helping afflicted Jewish believers in many countries... A Hebrew Christian mother in Warsaw, Poland, recently wrote us the letter quoted below. It is really a letter to you, for it is your compassion that supplies the money, the food and the clothing to meet the needs of many families in equally desperate plight:

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"My husband after his gripe is feeling rather weak. He also has been overworking. He had to take on an extra job to supply his family with food, so he stays up all night. His regular income is just enough for one person to be kept modestly in food, but we are four. Both of us are fit for the hospital.

"Our children are growing and have tremendous appetites. Instead of being happy it worries me greatly, as we cannot give them enough food. You can understand how it grieves me, their mother. Their bodies are so weak. I am only afraid that they will grow up to be physically unfit. I see no way out.

"After long hesitation I have decided to write to you and to make this request: Would it be possible to send us a monthly stipend so that we can feed our children and that they should not go hungry when they need the food most? It would be a great help to receive about \$15.00 a month. I know you will pray about this matter and do what you can. The Lord reward you for what you have already done for us."

Maybe you cannot afford to give \$15 a month—but you can join with others in meeting the deep need of this frightened mother and her dear ones, and the hundreds of other families in many lands as badly in need of our help as they. The thing none of us can afford is to become callous to human misery whether spiritual or physical. You, Christian friend, are their one hope for survival. Tell them today that you care. Say it with a check.

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slid down on your chair and you sat on it! Oh, look at your pretty dress!"

Marjorie pulled the material around swiftly. There were streaks of blue, green, grey and blotches of white all over her skirt. She burst into loud sobs and ran from the room.

Later, cuddled in Mom's arms, Marjorie could smile a little. "I learned my lesson," she said wryly.

"It cost me ten dollars and ninety-eight cents," Mom said sadly.

"It happened exactly as you said it would. How could you see into the future, Mom? Did you have a crystal ball?"

"Yes," Mom said solemnly, "the crystal ball of memory. When I was a little girl I had a new taffeta dress, too."

"And you wore it to school? And they laughed—and the teacher criticized—and you ruined it?"

"Uh-huh, just the way it happened to you. Only my mother made me write 'Children, obey your parents' two hundred times. She had forbidden me to wear it."

"I guess that's why God gave us mothers," said Marjorie wisely. "Mothers have lived longer and gone through the very same things. Of course fathers have too," she added loyally. "I guess I wasn't acting much like a Christian when I wouldn't take your advice. Next time I want some good advice, you know what I'll say?"

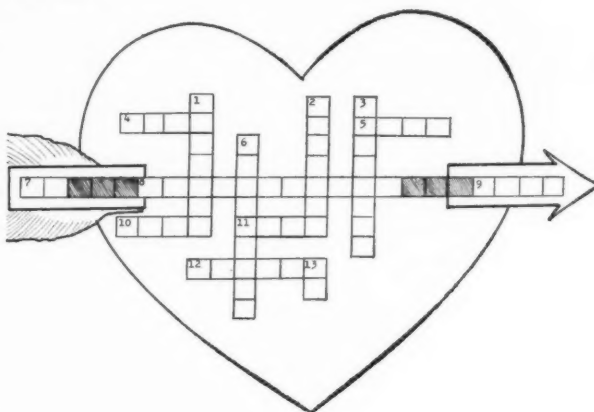
"What, dear?"

"Look in your crystal ball, please, Mother!"

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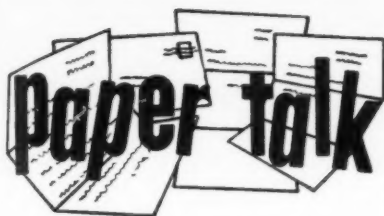
ACROSS

- God hath given to us eternal I John 5:11
- They shall prosper that love Psalm 122:6
- Which hope we have as anchor of the soul. Hebrews 6:19
- Yea, I have loved thee with an love. Jeremiah 31:3
- But God commendeth his toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8
- Thou shalt love the Lord thy God all thy heart, and all thy soul, and all thy strength, and all they mind. Luke 10:27
- Jesus Christ the same yesterday, and today, and for Hebrews 13:8
- I will love them Hosea 14:4

DOWN

- all things, believeth all things, hopeth all things, endureth all things. I Corinthians 13:7
- love hath no man than this, that a man lay down his life for his friends. John 15:13
- I will love thee, O Lord, my Psalm 18:1
- For God so loved the world, that he gave his only begotten Son, that whosoever in him should ... have everlasting life. John 3:16
- If love me, keep my commandments.

Moody Monthly



Lynn: Look at this cute letter from Linda Hohman, Watertown, Wis. It opens just like a door. She is nine years old and would like a pen pal her age from the United States.

Lee: That won't be hard. We have lots of nine-year-olds who have written us.

Lynn: Here are two more interesting letters on airmail forms—both from African readers. One is from Asher Olu Oduwale. He doesn't say how old he is but he wants a pen pal list. He is from Warri, Nigeria.

Lee: Oh! This other one is from the same place! Maybe they are friends. This is from Emmanuel Omapemi. He says, "I feel like having a pen pal from any part of the world who is a Christian, and of any sex and any age. I am a boy of 16, and five feet, four inches tall. I am dark in complexion, with a woollen hair. I am attending the W.U.D.C. Secondary Modern School, Warri, Nigeria."

Lynn: That is real interesting, isn't it? Here's one from Avis Bacon, 15, who wants to correspond with Susheela, the girl in Malaya. Avis lives in Cochabamba, Bolivia.

Lee: And Susheela makes a wonderful pen pal. We just got this second letter from her and she tells such interesting things about her country and her life there.

Lynn: We will have to write her on our new stationery, with our new pictures on it.

Lee: That's right. And don't you think we had better explain to all those who wrote us the last few months and had to wait so long for their answers and pen pal lists just why they didn't get answers sooner?

Lynn: You mean because we were waiting so long for our new stationery to arrive? Yes, I hope they will understand. Now we can answer letters pretty fast from all who write to

Lee and Lynn

The MOODY MONTHLY JR. TWINS
8995 W. 49th Place, Arvada, Colorado

February, 1960

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■ Now the PTL has been called of God to begin a large scale evangelization and Scripture distribution campaign in France, Germany and Holland. Millions of Gospels of John, many thousands of New Testaments, will be needed for this effort. Multitudes in Europe have never held a Bible in their hands. Yet these are countries from which our own heritage springs. It is our turn now to help them.

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A Program of Christian Service

Acts 20:18b-21, 28-35

MEMORY SELECTION: *For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.*—Titus 2:11, 12

Keep in Mind

1. Paul preferred to walk from Troas to Assos, a distance of twenty-four Roman miles, considerably shorter than the sea route. He may have reckoned this a healthful exercise or a better opportunity for meditation or both. Nothing is said about a walking companion, but he may well have had one.

2. We must not confuse the city of Miletus (v. 15) with the island of Melita (28:1), which is Malta, the scene of the shipwreck. Miletus was a seaport about twenty-eight miles south of Ephesus. It is now about eight miles inland because of the steady building up of silt brought down by the River Meander.

3. It is noticeable that those who are called elders in verse 17 are addressed as bishops (overseers) in verse 28. The two terms were apparently synonymous in the early church.

Consider These Points

In this farewell address to the Ephesian elders, Paul

1. *Reviews past ministry.* This touches on his toil, his tears and his temptations.

(a) *His toil.* Ponder the following phrases, all referring to his tireless testifying in that area: "at all seasons" (v. 18), "night and day" (v. 31), "publicly, and from house to house" (v. 20), "both to the Jews, and also to the Greeks" (v. 21). In this last verse notice also the substance of his testimony, "repentance toward God, and faith toward our Lord Jesus Christ."

(b) *His tears.* Paul mentions them twice (vv. 19, 31). There would be more weeping sinners if there were more weeping ministers. We are not pleading for "sob stuff," but for hearts melted before God.

(c) *His temptations* (v. 19). These were not incitements to evil such as we read of in James 1:14, but trials and testings brought on by the plottings of the Jews, whose rejection of the gospel had driven Paul out of the synagogue into the lecture hall of Tyrannus (19:9).

2. *Predicts future trials.*

(a) *For himself* (vv. 22-24). The Holy Spirit had begun to give Paul warning after warning that his proposed visit to

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Jerusalem would issue in imprisonment. Beyond that he could not see. But these premonitions did not deter him. Apparently he did not regard them as prohibitions, like the restraint laid upon him in Asia (16:6, 7), but rather he treated them as tests of his loyalty to duty, and he would not flinch.

(b) *For the church* (vv. 29, 30). He foresaw the emergence of false teachers, both from abroad and from their own number, who would play havoc with the Church, deceiving the unwary and creating grievous divisions. Such conditions arose even in apostolic days, so we cannot be surprised if we see their predictions fulfilled in such measure today. That is no reason for complacency, but a call to resist such encroachments.

3. *Presents present duties.* In face of the impending perils, three responsibilities were laid on the Ephesian elders.

(a) *To feed the church* (v. 28), namely, on the Word of God, on sound doctrine. Well fed sheep do not so easily fall to the wolves in the spiritual sphere, but ill-taught Christians are an easy prey.

(b) *To watch* (v. 31). They were God's watchmen to sound the trumpet of warning at the approach of the adversary. See Ezekiel 33:1-9. To recognize error on its first approach called for keen discernment on their part.

(c) *To give* (v. 35). Here is a statement of Jesus not recorded in any of our Gospels, but apparently well known by the apostles. Ministers are not in it for what they can get out of it, but for what they can put into it.

Apply These Truths

1. It is no true faith that is not well mixed with repentance (v. 21).

2. We receive in order that we may give (v. 35).

February 28

A Prisoner for Christ

Acts 21:27-39

MEMORY SELECTION: *Thou therefore endure hardness, as a good soldier of Jesus Christ.*—II Timothy 2:3

Keep in Mind

1. Paul had come to Jerusalem in the face of repeated warnings that bonds and affliction awaited him (Acts 20:23; 21:4, 10, 11). Did he do wrong to ignore them? Actually he did not ignore them. He did not regard them as a prohibition, however, but as a preparation. In the light of Acts 21:4, some hold that Paul acted disobediently on this occasion, but it is evident that the apostle believed that he was in the will of God.

2. The Roman governor at this time was Felix. Caesarea, being more Roman

Moody Monthly

than Jerusalem, was a happier place for these Roman officials. Much of the time, then, Jerusalem was left in the care of a military tribune who had an auxiliary cohort of soldiers ready for instant duty.

3. The revolt of the Assassins, referred to by Claudius (21:38), is described by Josephus in his *Wars of the Jews* and *Jewish Antiquities*. He, however, makes the followers of the Egyptian number 30,000.

Consider These Points

1. *Paul engages in Jewish religious customs (Acts 21:17-26).* The presence of Paul in Jerusalem was somewhat embarrassing to the Jewish Christian leaders, who feared another outburst of opposition, stirred by reports of his activities abroad. Champion of liberty for Gentile believers, he was accused of encouraging Hebrew Christians to abandon their Jewish customs. To counteract these charges and so avoid trouble and secure good standing for Paul in the Jerusalem church, the leaders proposed that he join four of their number who had taken temporary Nazarite vows, and stand the expense of their offerings at the end of their period of separation. (For these offerings, see Numbers 6:13-20.) In keeping with his principle of accommodation, enunciated in I Corinthians 9:19-22, Paul yielded to their proposal. He doubtless felt himself justified in his action as a Jew, and his motives are beyond question, but the fact remains that his "bonds and afflictions" came on him, not when he was engaged in a declaration of the gospel, but when he was participating in a Jewish ritual under pressure of men seeking to avoid trouble. In other words, the scheme backfired.

2. *Paul escapes from Jewish mob violence (vv. 27-36).* We have seen in the earlier chapters of Acts that Paul met with constant opposition from the unbelieving Jews wherever he went. They even followed him from place to place. Now some of them from the regions around Ephesus recognized him in Jerusalem, and were ready to pounce on him, assured of support from their fanatical compatriots in Jerusalem. Seeing him in company with a Greek added fuel to their fire. This suggested to their suspicious minds that he had brought Trophimus into the inner court of the Temple, which was strictly out of bounds to a Gentile, on pain of death. A mob was quickly aroused, and only the timely interference of the military tribune with picked troops saved Paul from death at their hands. The soldiers had all they could do to carry him safely up the stairway to the castle.

3. *Paul invokes his Roman citizenship (21:37-22:29).* Two surprises awaited the military tribune with respect to Paul. First, he was surprised to discover that Paul was a cultured Jew, speaking both Greek and Aramaic, and not the Egyptian who was a "most wanted" fugitive, leader of a band of fanatical anti-Roman assassins. The second surprise was to learn that Paul was a Roman citizen. When the apostle's testimony to the assembled crowd before the castle ended in a fresh

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outbreak of violence, the military tribune determined to extract a confession from him by means of scourging. But a Roman citizen had immunity from such treatment, and Paul at this point claimed his immunity. When the tribune boasted of the amount he had paid for citizenship, Paul was able to go him one better: He was a citizen by birth! How this freedom came to his family we do not know. The apostle had respectful treatment as a result of this disclosure.

Apply These Truths

1. We can do right with wrong motives, and we can do wrong with right motives, but the only right is doing right with right motives.
2. Citizenship privileges lay upon us citizenship responsibilities and obligations.

March 6

God's Protecting Providence

Acts 23:6-11, 16-24

MEMORY SELECTION: God is our refuge and strength, a very present help in trouble.—Psalm 46:1

Keep in Mind

1. The Christian church is not the only body that has been afflicted with divisions and sects. Judaism, with its common allegiance to Moses, had its Pharisees and its Sadducees. The Pharisees, founded to preserve the purity of the faith, had degenerated into fanatical adherence to the traditions of the elders. The Sadducees, more liberal in their views, were politically more powerful, since the high priestly family was aligned with them. When need arose these two parties could act together, as in the condemnation of Jesus.

2. The high priest at the time of Paul's arrest was Ananias, the son of Nedebeaus, "a notoriously unscrupulous and avaricious politician," who met death by assassination in A. D. 66. Some believe that this was in fulfillment of Acts 23:3.

Consider These Points

1. A confused hearing (23:1-10). Jewish law counted a man innocent until he was proven guilty. The action of the high priest in ordering Paul to be smitten was, therefore, completely illegal and utterly despicable procedure. Paul's statement, "I wist not that he was the high priest," has stirred much controversy. Some have attributed the non-recognition to the apostle's poor eyesight, others to his long absence from Jerusalem, others to a disbelief that a high priest could act in such a disreputable manner. At any rate, Paul was keen enough to perceive the uncertain unity of the council, and decided to break it. Being himself a Pharisee, he summoned their support on doctrinal grounds and won it. The council was now hopelessly and hotly divided, and the hearing ended in near riot. I think the apostle entertained a bit of a doubt about the ethics of his action that day, for he later alluded to it with something of a question (24:20, 21).

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2. *A frustrated plot (vv. 11-22).* Knowing the weakness of their case, a group of Paul's enemies determined that, if they could not "get" him by fair means and due course of law, they would secure their end by foul means. To keep themselves from weakening in their purpose, they took a solemn oath. If only the military tribune could be persuaded to have Paul brought again to the chamber of the Sanhedrin, they were sure that they could break through the guard and kill him. But God, from whom no plot is hidden, had ears ready to hear. How Paul's nephew heard of the plot we are not told, but he lost no time in conveying the news to his uncle, who, as a Roman, was a privileged prisoner and therefore accessible. The information meant the failure of the plot. God had preserved His servant for a witness in Rome (v. 11).

3. *A military escort (vv. 23-33).* The military tribune took no chances, but gave Paul an escort that could ward off any group of fanatical assassins. Cavalry and infantry, heavy-armed troops and light-armed troops surrounded the apostle on his mount as far as Antipatris. From there the infantry turned back, while the cavalry conveyed him to the headquarters of the governor in Caesarea. The covering letter stretched the truth on the point of Claudius' recognition of Paul's citizenship (v. 27), but it gave the apostle a clean bill so far as Roman law was concerned (v. 29). Paul was now a prisoner of Rome. No! He was "a prisoner of Jesus Christ" (Eph. 3:1).

Apply These Truths

1. The servant of the Lord must live above reproach, as Paul had "nothing laid to his charge worthy of death or bonds," despite the efforts of his enemies to incriminate him.

2. Over against the statement of Robert Burns, "The best laid schemes o' mice an' men/Gang aft agley," we have the certainty that God's purposes will prevail. The scheme of the Jews to kill Paul failed, but God could assure His servant that he would bear witness in Rome.

March 13

Before Governors and Kings

Acts 26:1, 19-32

MEMORY SELECTION: *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.* —II Timothy 1:7

Keep in Mind

1. Behind Paul's defense before Agrippa was his appeal to Caesar (25:11). Roman citizens had privileges not enjoyed by others. They could not be pressed into carrying a Roman soldier's kit (see Matt. 5:41). They could not be beaten before trial. Above all, they had the right to appeal a case to the emperor, which meant going to Rome to stand before him in person.

2. Herod Agrippa II was the son of Herod Agrippa I, whose death is recounted in Acts 12. He did not succeed his father on the throne of Judah, but was later given a small kingdom in the

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area of Galilee by Claudius. Shortly before the present incident Nero had enlarged his kingdom. Bernice was Agrippa's sister. He professed the Jewish faith, and was well versed in Jewish lore.

Consider These Points

1. *Paul relates his experience (vv. 2-18).* One would expect that much of Paul's statement to Agrippa would be occupied with a relation of the facts of his own life. We are not disappointed. His conduct as a Jew, his conversion to Christ and his commission as an apostle are the three phases stressed. He was still a youth when he came from Tarsus to Jerusalem to receive training from Gamaliel, the most noted rabbi of his generation. His zeal for the Pharisaic interpretations of the Jewish faith drove him to the excesses of persecution which he here recounts. At the height of these persecutions he was stopped in his tracks by a sudden encounter with the Christ whom he was opposing. The reference to the "goads" (v. 14), however, suggests an uneasiness which was part of the preparation for that encounter outside of Damascus. The commission was clear (v. 18), and might well constitute a pattern for all who are called to carry the gospel to those who are in darkness.

2. *Paul states his message (vv. 19-23).* There are here some significant statements about the message. For one thing, it was not new. It was all found in Moses and the prophets (v. 22), except that what was prophecy with them was now history. The facts of the message are: (a) that Christ should suffer; (b) that He should rise from the dead; (c) that Jews and Gentiles should alike receive the light. These facts were the basis of the apostolic demand that men should repent, not merely in word, but in deed. Here is fundamentalism indeed, from which the apostle Paul never swerved. How we need to return to this pattern! Only then can we expect a mighty spiritual awakening.

3. *Paul presses his appeal (vv. 24-29).* "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (I Cor. 2:14). Festus gave evidence of this when he shouted to Paul that he was mad. To this unregenerate man the glorious truths of the gospel were the babblings of a madman. The interruption was the signal that it was time to press things home. Paul appealed to Agrippa's knowledge and acceptance of the prophets. But Agrippa was not going to be involved. His statement to Paul was a superior, haughty rejection of Paul's overtures: "With little [argument] thou goest about to persuade me to become a Christian!"—as if to say, "You will find that it takes more than a little to land me." In answer to which the apostle courteously replied that he would gladly prolong his discourse to any length if Agrippa and the others present might come to his liberty in Christ.

Apply These Truths

1. Always be courteous. Note the courtesy of the apostle in all his dealings with these unworthy men.

2. Always be faithful. Rank will not frighten the man of God out of his message.

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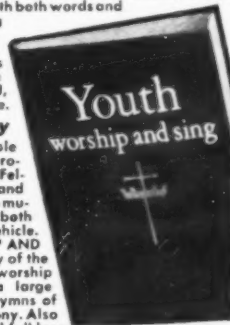
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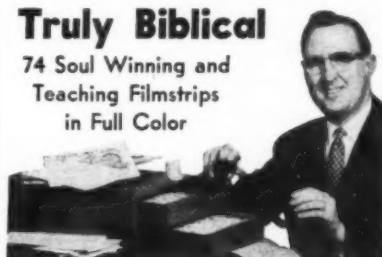
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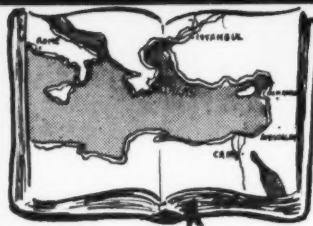
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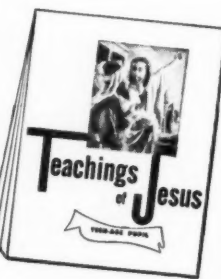
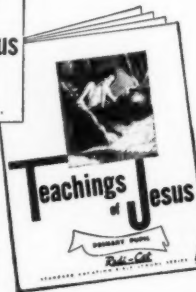
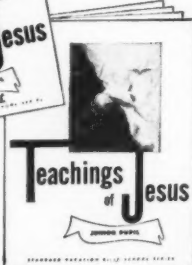
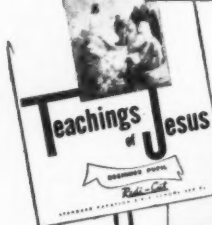
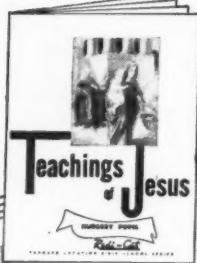
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Answers to Last Month's Questions A HOLY LIFE

3, 4, 6, 7, 9. True

1, 2, 5, 8. False

10. c: Only Christ can impart victory over temptation.

11. b: Surrender to Christ means giving up self and brings lasting peace.

12. d: The better we get to know Christ, the more confidence we have in Him. This brings deliverance from the fear of failure.

13. b, c, e: See Acts 27:22-26.

14. b, c, d, e: Stephen manifested no fear at all in his hour of trial.

15. a, c, d, e: See John 21:3. Going back to the old life in the Christian life is always a barren experience.

16. c, g: Only heeding God's Word and submitting to Him can give real victory over temptation. Compare Matthew 4:5, 7, 10 and James 4:7.

17. c, e, g: These principles are taught and implied in the lesson.

Be sure to read over last month's lesson to clarify incorrect answers.

Obedience to God's Call

Acts 26:19

When we respond to one truth of God and act upon it, God tells us more. His store of truth and blessings are boundless, exhaustless. Moses was just opening the door to a life of usefulness. The Lord put before him a test. Moses responded. Many Christians have never opened the door, not having responded to the first truths of God revealed to them. It is our privilege to go from the burning bush to Pharaoh's palace to the Red Sea, from one demonstration of God's power to another. But first, turn aside to the truth He has already given. Obey it, and God will call and lead you on.—C.F.B.

All Things Are of God

Romans 11:36

1. In their foreordination.
2. In their origination.
3. In their perpetuation.
4. In their consummation.

With God things do not merely happen; they come to pass. From all eternity He foreknew . . . and upon the fact of His foreknowledge, He based all the secret purposes and counsels of His own heart and mind, both of the world history and redemption.—W.S.H.

SERMONBUILDERS

Moody Monthly

Febru

A HOLY LIFE AND HOW TO LIVE IT

Lesson 6: An Overflowing Life

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To The Student

This is the last of six Bible-centered lessons adapted for home study by the Moody Correspondence School. An examination accompanies the lesson, and personalized grading and instruction are available if desired.

If you have completed lesson five, check your answers to the questions on that lesson (see preceding page). Note any incorrect answers, and look through the lesson for the correct answer before going on.

Check each of the following statements which are true in your life.

1. I have been honest with the Lord in my desire to live a holy life. ☐
2. I am allowing Him to convict me of things in my life that grieve Him. ☐
3. I have deliberately surrendered to Him for His cleansing and control. ☐
4. I have been delivered from fear of failure. ☐
5. He has given me a peace and joy I never knew before as I rest solely on Him. ☐
6. The Word of God has begun to open up to me in a new way. ☐
7. I enjoy the reality of Christ's presence with ever increasing delight. ☐

If you can answer "yes" to these questions, you are ready to begin lesson six. If not, review the previous lessons and try to apply these truths before going on.

As you turn to lesson 6:

1. Pray for the Holy Spirit's leading. Read the lesson carefully. Look up all Scripture references.
2. Apply the lesson to yourself. Ask yourself if your life is completely surrendered.
3. Using the exam on page 77 as a guide, review the lesson material.
4. After completing the above steps, fill in the answers to questions on the exam without referring to the chapter. Use your Bible when you are told to do so.

THERE are three verses in the Gospel of John which clearly teach a lesson about life.

The first speaks about *a life*: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The second speaks of *a full life*: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). The third speaks of *an overflowing life*: "If any man thirst, let him come unto me and drink. He that believeth on me . . . from within him shall flow rivers of living water" (John 7:37, 38, A.S.V.).

These verses teach that God never gives life without desiring and intending it to become a full life. In the preceding lessons we have learned how our lives may become full; now let us learn how our lives may overflow in blessing to others.

This overflowing is an essential feature of a holy life. Holiness is necessarily unselfish. It longs to give. When we are living a holy life we feel that it is better to give than to receive. The consecrated believer never forgets that he is saved to serve.

The strength of the Christian's desire that others should be blessed is a measure of the blessing he himself has received. But Christlike, noble, holy though the desire is, it is not one which fulfills itself. For the work of soul-winning we need the power of the Holy Spirit.

I. The Reasons for a Spirit-controlled Life

Possibly this is what you, fellow Christian, need to learn.

A. The failure of self.

Nothing can be more intense, perhaps, than your desire to win souls. Yet your

efforts seem always to end in failure. You try to speak to individuals for Jesus but only irritate those to whom you speak. You try to teach a class in the Sunday school, but it always proves restless. You try to preach, but your audience scatters in your hands.

You are discouraged and do not know what is wrong. Yet a little reflection would reveal the secret of your failure. You have fallen into the error of supposing that the possession of spiritual experience fits one for doing spiritual work.

But it is not necessarily so. No amount of zeal or personal holiness will suffice. If we are to do God's work, we must be fitted for the doing of it and fitted for it by the enabling of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). The Scriptures make this plain.

B. The facts of Scripture.

1. *The case of the Lord Himself.* He was holy, undefiled and filled with the Spirit from His birth. There never was a moment in which His life was not entirely well-pleasing to the Father. Yet before He broke the long silence of Nazareth by the proclamation of the Kingdom, He was anointed with the Holy Spirit.

He went down into the waters of the Jordan; and as He came up from the water, the heavens opened and the Spirit of God descended like a dove and abode on Him. And then, in the power of the Spirit, He went forth to His work.

2. *The case of the apostles.* They were men of God who had lived in fellowship with Jesus during His public ministry. They had seen Him die; they had seen Him alive from the dead. They were called to be His witnesses to the whole earth, but their knowledge of Jesus and their fellowship with Him did not by it-

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self fit them for this work.

The Lord told them, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). And until that power was received, they were forbidden to begin work. Therefore, the apostles waited.

And what was the result? "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). In the power of the Spirit Peter preached, and about 3,000 were saved.

These cases make it clear that power to win souls for Jesus comes with the gift of the Holy Spirit. It is he who is filled with the Spirit who has an overflowing life. If you, therefore, would be a successful soul-winner, you must be filled with the Holy Spirit.

C. The functions of the Spirit

1. *It should be distinguished from the work of the Spirit in regeneration.* The Spirit who empowers is the same Spirit who regenerates. But the work is different. Regeneration belongs to the infancy of the spiritual life, while the reception of the Holy Spirit in that fullness which fits us for service marks the attainment of spiritual manhood.

2. *It should be distinguished from the ordinary presence of the Spirit in the believer's life.* Every believer has the Holy Spirit. "If any man have not the Spirit of Christ, he is none of his." At conversion the Spirit is received, and all spiritual life is maintained through the Spirit. But while all believers have the Spirit, not all believers are filled with the Spirit, and not all believers are endued with power from on high. The lives of very many are not full, much less overflowing. Before such believers can be what God desires them to be, the Holy Spirit must come and do a work in them that He has not hitherto done.

3. *The reception of this gift of the Holy Spirit marks a special point in the believer's experience.* This experience is to him analogous to what Pentecost was to the disciples. Of course there is a sense in which Pentecost can no more be repeated than Bethlehem. But while there is the historical Bethlehem when the Son of God was born into the world, there is also the individual Bethlehem when Christ is formed in the individual heart.

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tion there is an individual Pentecost when that same Holy Spirit comes for the first time in fullness and power into the life of the consecrated Christian.

II. The Results of a Spirit-controlled Life

Of the effect of this reception of the Holy Spirit on our service, it is impossible to speak fully.

A. It gives us a new boldness in witnessing for Christ.

When we are full of the Holy Spirit, we cannot but speak the things we have seen and heard (Acts 4:20). When Peter received this gift, he who had trembled at the sneer of a servant girl could face the Jewish council without flinching. When Paul received this gift, he felt that a dispensation of the gospel was committed to him, and he cried: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

Now this boldness is just what so many Christians need. You want to witness for Christ in the living room, in the office, in the workshop, in the factory, in the train, on the street. But you are afraid and long for more courage.

Christian, you may have that courage now. Ask God to fill you with His Spirit, and you will speak the Word with boldness (Acts 4:31).

B. It gives new wisdom in witnessing for Christ

The wisdom of the apostles was as remarkable as their courage. When they witnessed, they so spake that many believed (Acts 14:1). How much we need this wisdom! Almost as much harm is done by doing work for Christ unwisely as by leaving it undone.

No more delicate, no more difficult work does God ask His people to do than that of carrying out His purposes. The indifferent are to be aroused, the wandering sought, the backsliding reclaimed, the fainting and the sorrowing comforted.

You can do all that God calls you to do in the power of God and in nothing else. Again, it is better not to attempt Christian work at all than to attempt it in your own strength. "Tarry until you be endued with power from on high." But that does not mean that you need to wait long. God is willing to fill you with His Spirit now.

C. It gives us new attractiveness in witnessing for Christ

With the gift of the Holy Spirit for consecrated service comes the power to arrest attention. This was seen remarkably in the case of the apostles' public preaching. They were not popular in one sense; they were probably the most hated men the world then had.

But whether men hated them or loved them, when they spoke men listened. Their audience might be small or it might be large, but it was always atten-

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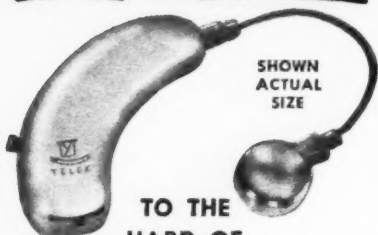
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tive. And the same thing was seen in their private conversation. The story of Lydia shows how words spoken in the power of the Spirit arrest attention and find their way to the heart (Acts 16:14).

What the apostles found we may find. If we are filled with the Holy Spirit, whether we speak to masses of men, to small companies in quiet rural districts or only to individuals, we shall find that our words have a power about them which makes men give heed.

D. It gives us new power in witnessing for Christ

Words spoken in the power of the Spirit not only make men listen but make men think. They awaken men to the reality and importance of spiritual things. God, sin, death, judgment to come become real to men as they listen to words spoken in this power. It is this which distinguishes preaching in power from mere natural eloquence. The words of the orator fall on the ear, awaken the intellect, delight the imagination, play upon the emotions, pass away and are lost; the words of the preacher full of the Holy Spirit reach the heart and stick there. It is at this point that the difference between Christian workers becomes most apparent.

Two sermons are preached on the same day. By human standards they are much alike. The doctrine, the manner of delivery and the congregations are much the same. Yet the one achieves nothing, while by the other men are awakened and brought to Jesus Christ.

If, therefore, Christian, the full life to which consecration and faith have brought you is to become an overflowing life, you must be filled with the Holy Spirit.

III. The Requirements of a Spirit-controlled Life

This brings us to the practical question: How is this fullness of the Holy Spirit, which endues us with power, to be received?

Like all spiritual gifts, the reception of it is subject to certain conditions, and the reason so many Christians have not received it is simply that they have not fulfilled the conditions.

A. The fullness of the Spirit can be received only by the obedient

The apostles have told us (Acts 5:32) that God gives the Holy Spirit to them that obey Him. God will never endue us with divine power that we may do our own will. Divine power always goes in the line of the divine purpose. The secret of possessing the power is to be in the line of the divine will. Therefore, until our dedication is complete, until our wills are yielded to God, until we have enthroned Jesus as Lord in our hearts, we cannot receive the fullness of the Holy Spirit.

B. The fullness of the Spirit can be received only to be used for the glory of God

Many have sought this fullness, desiring, perhaps unconsciously, the power, the success, the fame, the popularity which the possession might bring. No wonder they have failed to receive it. It is not the Spirit's work to glorify us, but to glorify Christ. So again we see that until God is first in our lives, until we are empty of self, we cannot be filled with the Spirit.

C. The fullness of the Spirit can be received only when we are content to claim it according to our need

As the possession of power for a holy life is dependent on never ceasing faith in the Lord Jesus, so possession of power for service is dependent on unceasing

O God, Who Art the Crown

Katherine L. Ramsdell

O God, who art the crown of all our living,
Whose realm our minds so little comprehend,
We come to worship Thee, our Lord, Creator,
Rejoicing that we know Thee too as Friend.

How beautiful to rest our thoughts upon Thee!
Oh, how we long to feel Thee in our hearts,
Like a river, glorious, cleansing, healing,
Bringing life to all our inward parts.

Like a song uplifting us from sadness,
Banishing our care; and still a voice
Urging us beyond ourselves in battle.
Yet not alone in these would we rejoice . . .

For greater far to know Thee as our Father,
As dear as Thou art near, ourselves begot
Of Thine own love and in Thy holy image,
Never beyond Thy sight or constant thought.

reliance on the Holy Spirit. God never gives us a store of power to be used when and where we think fit. He only can know what it is to work in the power of the Spirit, who is willing to receive afresh the Lord's power as he goes to do the Lord's work.

God is sovereign and it lies with Him to determine the amount, the extent and the character of our work. It is ours ever to be ready to do whatsoever our Lord may appoint. But it is our privilege to be filled with the Holy Spirit for the work to which God calls us.

As we said at the beginning of this lesson, God never gives life without in-

Power Over Death

As a young man, D. L. Moody was called to preach a funeral sermon. He hunted all through the four Gospels trying to find one of Christ's funeral sermons, but searched in vain. He found that Christ broke up every funeral He ever attended. Death could not exist where He was. When the dead heard His voice they sprang to life. Jesus said, "I am the resurrection and the life."—*The Baptist Vision*

tending that it should become full, even to overflowing. "On the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink. He that believeth on me, . . . from within him shall flow rivers of living water' (John 7:38, A.S.V.). It is the Saviour's intention that all believers should be filled with the Holy Spirit.

But you ask, "If this is so, why am I not filled with the Spirit?" Possibly you have not fulfilled the conditions. You may be living a disobedient, self-seeking life. Possibly you have never asked to be filled with the Spirit. You have not felt your need of Him, or you have feared this blessing was not for you.

If you desire this blessing, ask and you will receive. "If ye then, being evil, know now to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13).

This course has sought to set before you the way of holiness. It has sought to show that, as the source of all holiness is God, so the secret of all holiness is faith in and fellowship with God.

The secret of self-knowledge and the lowly humility that springs from it is to be searched by God. The secret of purity is to be cleansed by God. The secret of continuance is to be kept by God. The secret of a full life is to walk with God. The secret of an overflowing life is to be filled with the Spirit of God.

This is the way of holiness, a plain way, a safe way and a way that ensures a triumphant arrival in glory. **END**

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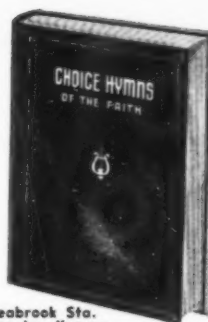
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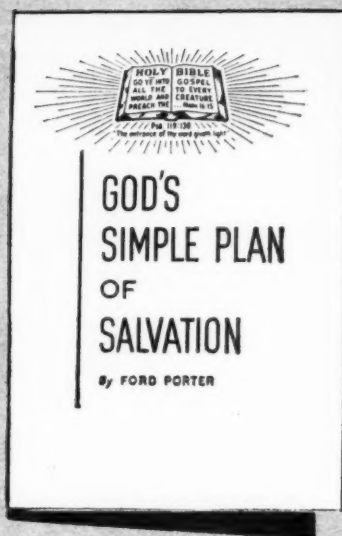
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*The street car was only
five blocks away, and—well,
the witness just had to
be plain and simple!*



My Friend: I am asking you the most important question of life. Your joy or your sorrow for all **ETERNITY** depends upon it. The question is: Are you **SAVED**? It is not if you are a member of some church, but, Are you **SAVED**? It is not how good you are, but, **ARE YOU SAVED**? No one can enjoy the blessings of God or go to Heaven without being saved. Jesus said to Nicodemus in John 3:7 "**YE MUST BE BORN AGAIN.**" God gives us in His Word the **ONLY** plan for Salvation. The Plan is simple, you can be saved **TODAY**.

First, my friend, you must realize **YOU ARE A SINNER.**

"There is none righteous, no, not one."—Romans 3:10.

"For there is no difference: For **ALL** have sinned, and come short of the glory of God."—Romans 3:22, 23.

There is **NO CHANCE** to be saved unless you come to realize you are a **SINNER.**

Because you are a sinner, you are **CONDEMNED TO DIE.**

"For the wages of sin is death."—Romans 6:23.

"Sin, bringeth forth death."—James 1:15.

This means separation from God, in **HELL, FOREVER.** How terrible. Yes, my friend, but it is true. But God loved you so much that **HE GAVE HIS ONLY BEGOTTEN SON,** Jesus Christ, as your **SUBSTITUTE,** Who bore **YOUR** sin, and died in **YOUR** place.

"He hath made **HIM** (Jesus) to be **SIN** for **US,** who knew no sin; that **WE** might **BE MADE** the **RIGHT-EOUSNESS** of God in **HIM.**"—2 Corinthians 5:21.

"Who **HIS OWN SELF** bare **OUR** sins in **HIS** own body on the tree, that **WE,** being dead to sins, should live unto righteousness: by whose stripes **WE WERE HEALED.**"—1 Peter 2:24.

Jesus had to die. He had to shed **HIS BLOOD.**

"For the **LIFE** of the flesh **IS** IN THE **BLOOD.**"—Leviticus 17:11.

"Without the **SHEDDING OF BLOOD** there is no remission."—Hebrews 9:22.

The Tale of a

By Fred D. Jarvis

DOWN the street of an Indiana town some years ago, a young man was pedaling his bicycle on his way to work. He was a Christian and his name was Ford Porter. As he was crossing one of the intersections, he saw another younger man waiting for a street car. Moved by a sudden impulse, he stopped and asked the young fellow a question.

"My friend," he said, "have you ever given your heart to the Lord Jesus?"

"No," the boy replied, "I haven't. But my mother has been talking to me about it."

By this time Porter noticed that the street car the boy was waiting for was only about four or five blocks away, and if he wanted to get a witness across he would have to move fast.

"Listen," he said, "I want to tell you as simply and as quickly as I can how you can have Christ as your Saviour."

There in a few brief moments, Porter outlined for the boy God's simple plan of salvation, the Holy Spirit did His transforming work, and another soul was born into the Kingdom.

A strong note of gratefulness was in the lad's voice as he boarded the street car. "Thank you, mister," he said. "I sure want to thank you for what you've done for me." An earnest grip of his

hand emphasized the words.

As Ford Porter pedaled his way down the street again, his heart filled with gratitude to the Lord, he longed for some way of telling every creature God's saving message.

About six months later Porter himself boarded a street car in the same city, and he glanced up and down the car to see if there was an opportunity to tell someone about Christ. A young man was sitting near by, and Porter, slipping in the seat beside him, said to him, "Young man, are you saved?"

The reply came unhesitatingly. "Yes, sir, I surely am. About six months ago I stood on a street corner not far from here, when a man came along on a bicycle and asked me if I had ever given my heart to the Lord. And in a very few minutes he made the way of salvation so plain and simple that I took the Lord right then and there!"

✦ It was a lesson Ford Porter never forgot, for it was that experience, now over 25 years ago, that gave him a vision of the tremendous power that lay in the simple presentation of the gospel.

Not long after that—in 1933—Mr. Porter walked into a printing office at Princeton, Ind., carrying a manuscript entitled, "God's Simple Plan of Salva-

tion," and he ordered 2000 copies.

"Why don't you order more?" the printer inquired.

"Oh, I think this will be enough," Porter answered.

How could he have known then that in the ensuing years *more than 75,000,000 copies* would be run off the press?

The tract has been translated into nearly all the major languages of the world—50 translations in all—and been distributed in every State in the Union. And yet, "not a single translation has been sought after, nor a single distributor solicited."

✦ HEADQUARTERS for printing and circulation of God's Simple Plan of Salvation" is Indianapolis, Ind., where exciting and dramatic stories of those who have found salvation through reading the tract keep pouring in from all parts of the world to the Berean Gospel Distributors.

For example, the tract was placed on a chair in a YMCA in Germany. As a result, Kurt Wagner, one time Hitler's personal bodyguard, was saved from sin and suicide. He is now a Christian pastor and a soul winner.

A copy was placed on a railing in a supermarket. Henry Riley found it, read it, was saved and is now in the ministry.

Moody Monthly

Now we cannot understand how our sin was laid upon Jesus, but God says in **HIS WORD** that it was. **SO YOUR SIN**, my friend, was laid **UPON JESUS** and **HE DIED IN YOUR PLACE**. It is true. God cannot lie.

The Philippian jailer asked Paul and Silas: "What must I **DO** to be **SAVED**?"

"And they said, **BELIEVE** in the Lord Jesus Christ, and **THOU SHALT BE SAVED**, and thy house."—Acts 16:31.

Simply believe on Him as the one who bore **YOUR SIN**, **DIED IN YOUR PLACE**, was buried and was raised for **YOUR JUSTIFICATION**. Now call upon Him.

"For **WHOSOEVER** shall call upon the name of the Lord, **SHALL BE SAVED**."—Romans 10:13.

The first prayer for a **SINNER** to pray is given in Luke 18:13—"God be merciful **TO ME A SINNER**." Now you are a sinner and surely you are sorry because of it. Right **NOW**, wherever you are lift your heart to God in prayer. It does not take a long, loud prayer, for God is **ANXIOUS** to save you. Just say: Oh God, I am a sinner and I am sorry, have **MERCY** upon me, and **SAVE** me for Jesus' sake. Now just take **HIM** at His Word.

"For **WHOSOEVER** (that includes **YOU**) shall call upon the name of the Lord, **SHALL BE SAVED**, (**SHALL BE**, not just take **HIM** at His Word and **BY FAITH CLAIM SALVATION**. You say, "Surely that is not all that is necessary to do to be saved." Yes it is, absolutely all. Thank God many have been won to Christ by this simple

plan. It is **SCRIPTURAL**. It is **GOD'S PLAN**. My friend, **BELIEVE IT AND FOLLOW IT TODAY**. Now is the time—Today is the day.

"Behold, **NOW** is the accepted time; behold, **NOW** is the day of salvation."—2 Corinthians 6:2.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."—Proverbs 27:1.

If it is not perfectly clear, **READ IT OVER** and **OVER** until you understand it. Do not lay this tract down until you do. **YOUR SOUL** is worth more than all the world.

"For what shall it profit a man, if he shall gain the whole world, and lose **HIS OWN SOUL**? Or what shall a man give in exchange for his soul?"—Mark 8:36, 37.

BE SURE YOU ARE SAVED. YOU NEED SALVATION ABOVE EVERYTHING ELSE. IF YOU LOSE YOUR SOUL YOU MISS HEAVEN AND LOSE ALL. GOD HELP YOU TO BE SAVED TODAY.

He will save you and also **KEEP YOU**.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Corinthians 10:13.

DO NOT trust your feelings. They change. **STAND ON GOD'S PROMISES**. They **NEVER** change.

AFTER YOU ARE SAVED THERE ARE THREE THINGS TO PRACTICE DAILY FOR SPIRITUAL GROWTH:

PRAY—You talk to God. **READ YOUR BIBLE**—God talks to you. **WITNESS**—You talk for God.

"Whosoever therefore shall confess me before men, him will I confess also before My Father which is in Heaven."—Matthew 10:32.

If you are saved, send us word that we may rejoice with you. Address Berean Gospel Distributors, Inc., P. O. Box 897, Indianapolis 6, Indiana, U.S.A.

This **TRACT** has now been translated into more than 50 languages and the Braille.

If interested in helping to reach the lost, order a supply.

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Tract

The same experience came to a young man in Belfast, Ireland, who found the tract in a post office.

In Casablanca, Morocco, a young GI picked up a discarded copy and read his way to salvation and a full-time Christian ministry.

A murderer in a Japanese prison read its message, accepted Christ and became instrumental in leading many others to a saving knowledge of the Lord.

A bank robber named Al Johnson found its message and found the Saviour. His exciting story is vividly portrayed in the gospel film, "The Way Out."

A Japanese farmer climbed up Suicide Mountain in Kyushu, Japan, preparatory to taking his life, and while standing there was handed the message outlining "God's Simple Plan of Salvation." He believed and was saved. His thrilling story is told in the color film, "Suicide Mountain," awarded the prize for the best missionary film of 1957.

✦ **AND** so, not only are the tracts themselves being used in a mighty way, but the evangelistic films that have come about as a result are reaching thousands with the gospel, at home and abroad.

In Japan, during the last New Year's season, 600,000 copies of these tracts were printed for distribution. Nearly a thou-

sand people contacted made decisions for Christ and enrolled in a Bible correspondence course.

Ford Porter has not forgotten the original vision God gave him—that of house to house distribution. In many towns and cities of the United States, as well as many foreign countries, that dream is finding reality, and the results are incalculable.

Porter's latest venture has been to print the tract in newspapers. The city of Indianapolis, for example, has been covered by more than a million copies. In a number of cities, newsboys carry the message into nearly every home—an economical way not only of printing the message but of delivering it. Newspaper mats of the tract have been furnished to other Christian organizations sponsoring the publication.

During the past year, Berean Gospel Distributors have sought to accelerate the distribution of this tract in many other languages, so that every creature in the world might be reached, if that were possible.

As the demand for the tract increases from more and more countries around the world, Ford Porter remarks with simple eloquence, "It looks as though we have seen just the beginning of a growing ministry."

END



SEE AFRICA AS AFRICAN CHRISTIANS SEE IT

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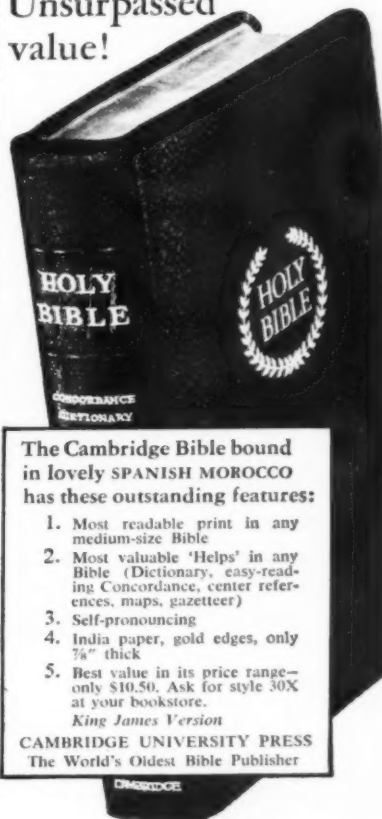
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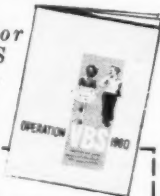
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

A Trilogy of Theology

THE CASE FOR THEOLOGY IN LIBERAL PERSPECTIVE, by L. Harold DeWolf, **THE CASE FOR A NEW REFORMATION THEOLOGY**, by William Hordern, and **THE CASE FOR ORTHODOX THEOLOGY**, by Edward John Carnell (Westminster Press, Philadelphia, \$3.50 each)

THESE three companion volumes pre-
sent the arguments for three major
divisions of contemporary theology,
namely, the neo-liberal point of view by
L. Harold DeWolf, Professor of System-
atic Theology at Boston University
School of Theology, the neo-orthodox
point of view called here "The New
Reformation Theology" by William Hor-
dern, Associate Professor of Systematic
Theology at Garrett Biblical Institute,
and the viewpoint of orthodox theology
by Edward John Carnell, Professor of
Apologetics at Fuller Theological Sem-
inary and until recently its president.

Each book is remarkable in its own
way. The case for neo-liberalism as pre-
sented by DeWolf is a frank appeal to
regard theology as based on naturalism
and human reason instead of divine
revelation. The author rejects orthodoxy
and neo-orthodoxy as too limited to the
Scriptures, though likewise rejecting the
old liberalism as being too optimistic. The
neo-liberal is untrammelled by the Bible,
creed or traditional theology. The Bible
is described as a fallible book written by
fallible men. Jesus is referred to as "a
Jew of Nazareth, son of Joseph the car-
penter and his wife Mary" (p. 67). The
death of Christ reveals God's love, but it
is not a substitutionary sacrifice. Taken
as a whole, this statement of neo-liberal-
ism sets forth with some candor and ac-
curacy what a liberal believes, but offers
practically nothing which constitutes a
"case" or substantiating argument for it.

William Hordern in his volume pre-
sents neo-orthodoxy as a new reforma-
tion theology. He admits a supernatural
basis for divine revelation but actually
goes little beyond the neo-liberal per-
spective. Characteristically of the neo-
orthodox school, he denies biblical in-
fallibility, though conceding that the
Bible points to Christ who is the revela-
tion of God. The only real revelation is
that which the believer experiences, not
what is written in the Bible. Like liberal
theologians, he denies that atonement is
achieved through the shed blood of
Christ. He claims kinship for his point
of view with Reformed theology though
it is quite removed from what the re-
formers actually believed. Imagine, for
instance, Calvin denying the inspiration
of the Bible. Hordern has presented, with
some accuracy, the theological tenets of
neo-orthodoxy though he fails to justify

it as a true child of historic Reformed
theology.

Probably the most significant of the
three volumes is that by Edward John
Carnell who presents the case for ortho-
dox theology. In his discussion, carefully
documented by repeated quotations from
Calvin, Warfield, Hodge and Kuyper, he
rightly assumes the basic tenet of ortho-
doxy, namely, the authority of the Bible.
One does not read far, however, before
one discovers Carnell's presentation in
many respects is actually the case *against*
historic orthodoxy rather than *for* it.

On such fundamentals as the deity of
Christ, His virgin birth and His substi-
tutionary atonement there is scarcely
any discussion. Orthodoxy to him is a live
"option," not necessarily the true one.
Instead of defending orthodox theology,
the author consistently takes exception to
many of its fundamentals. He openly
espouses a form of theistic evolution. He
states: "If God was pleased to breathe
his image into a creature that had pre-
viously come from the dust, so be it" (p.
95).

Probably his most significant theo-
logical statement is found on page 56,
where he states: "The New Testament
abrogates everything that does not ma-
terially advance the Abrahamic cove-
nant." Other Old Testament revelation
is considered superseded in the process
of progressive revelation.

He further limits final revelation to
the epistles of Romans and Galatians,
stating: "Whenever a passage conflicts
with the teaching of Romans and Ga-
latians, either the mind has failed to
grasp its meaning, or the passage falls
under the concept of progressive revela-
tion."

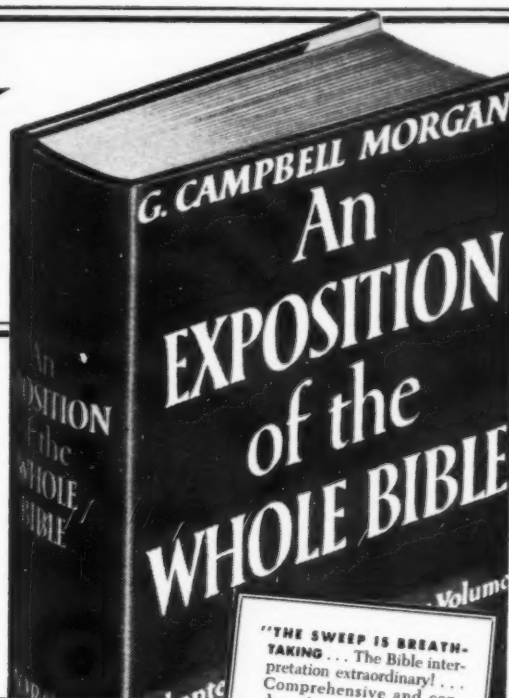
Carnell devotes a rather extensive
portion (pp. 99-110) to debate the ques-
tion whether the inspiration of the Bible
produces literal infallibility or whether
it merely assures that biblical truth has
the capacity to give spiritual life. He
does not settle the debate. It seems quite
clear from this section that Carnell does
not believe that orthodoxy has made a
solid case for the verbal inerrancy of
Scripture.

L. Harold DeWolf in his review of
Carnell's book (*The Journal of Bible and
Religion*, October 1959, p. 315) takes the
position that Carnell actually repudiates
inerrancy. DeWolf states: "It is note-

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worthy that Dr. Edward John Carnell has changed his theological position recently, so that he no longer defends the inerrancy of the original biblical manuscripts as he did in his earlier book, *An Introduction to Christian Apologetics* (pp. 192, 196)."

Probably the most objectionable aspect of Carnell's discussion, however, is his sharp criticism of fundamentalism, which he considers "cultic." He goes out of his way to find fault with dispensationalism, the hope of the imminent return of Christ, and to decry the "intellectual stagnation" and "the negative ethics" of fundamentalism. This is hardly a presentation of the case for orthodoxy.

Several pages are devoted to dethroning J. Gresham Machen whom he labels a misguided person who did not understand the doctrine of the church. Machen, one of the great theologians of our age, hardly deserves the criticism of "intellectual stagnation."

Carnell's choicest sarcasm, however, is reserved for the moral standards which characterize fundamentalism. He is caustic in regard to fundamentalists who refuse to attend the theater, participate in modern dance and who regard the use of tobacco as questionable. He writes:

"The fundamentalist takes an absolute stand against dancing. In so doing he not only outrages the natural instincts of the body, but he offends the teaching of Scripture elsewhere. Though David danced before the Lord (II Sam. 6:14), the fundamentalist will not." Opposition to worldly amusements is to him simply evidence of being "cultic."

He further charges that fundamentalism believes that "general charity is apparently unconnected with the work of saving souls" (p. 123). He continues: "Handing out tracts is much more important than founding a hospital. As a result, unbelievers are often more sensitive to mercy, and bear a heavier load of justice, than those who come in the name of Christ. The fundamentalist is not disturbed by this, of course, for he is busy painting 'Jesus Saves' on rocks in a public park" (p. 123). Certainly such charges are far removed from calm, objective, factual scholarship.

The most regrettable aspect of his treatment, however, is his betrayal of theological orthodoxy by a weakened plenary inspiration which no longer assumes verbal inerrancy and by his silence on many great fundamentals of the historic faith.—John F. Walvoord

Religions and Christianity

RELIGIONS IN A CHANGING WORLD, Howard F. Vos, Editor

(Moody Press, Chicago, 441 pages, \$5.50)

THIS volume was not intended to be an addition to the many books on comparative religions in which Christianity is viewed as one among many. Each of the chosen writers was instructed to include a statement of the way in which the teaching of the religion with which he was dealing falls short of Christianity, and to give some advice on winning adherents of that religion to Christ.

Although designed as a text for students, the book will be found enlightening and profitable by any reader. It is certainly pertinent in our day when we are witnessing revival and resurgence of ancient religions hitherto considered moribund or dead. Several of these are carrying on missionary activity in America.

The editor is to be commended for his selection of writers. Each has an academic knowledge and personal experience of the religion with which he deals. Each writes from an evangelical Christian point of view, yet in a non-critical tone. Only the writer on Roman Catholicism, an expert in his field—who writes out of bitter personal experience—tends to be otherwise. Most of the chapters are excellent in presenting up-to-date and challenging pictures of "the living religions of the world." The inclusion of Communism as a major force with religious emphasis is good. Readers will be grateful for the clear description of its basis, beginnings, history, aims and influence.

There is a lack of uniformity in chap-

ter contents, however. Two chapters, "Japan" and "China," deal with all the major religions associated with these lands. In this they differ from the other chapters, each of which deals with one specified religion. For textbook purposes it might have been better to adhere to one plan of presenting the history and expansion of each religion, noting the variations peculiar to different countries. This suggestion is made with the realization that Buddhism, for instance, has variations that could better be classified as distinct religions.

It is regrettable that the consideration of Hinduism, the "oldest of the living religions of the world," and self-styled "mother of all religions," covers only eighteen pages. The presentation of the relatively minor religions, Zoroastrianism, Jainism and Sikhism, occupies a total of ninety pages. Hinduism, in its outreach and influence, is a force to be reckoned with even in the West, and deserved more detailed attention.

The editor's footnote stating that there are "only about 30,000 Moslems in North America, and almost all of these are immigrants from Moslem lands" is debatable. Other estimates range as high as 100,000 bona fide Moslems, the majority being converts from among the American Negroes.

The addition of a glossary on pronunciation of unfamiliar names and terms would be helpful to students.—Irvine Robertson

Moody Monthly

New Studies of James

THE TRIAL OF THE CHRISTIAN'S FAITH, by Spiros Zodhiates (Eerdmans, Grand Rapids, n.p.)

This is the first of a projected series of four volumes on the Epistle of James. James 1:1-2:13 is here covered with at least one separate message to each verse. The book abounds in clear explanations of the meaning of the Greek words in the text. The writer should be well prepared for this, since he is General Secretary of the American Mission to Greeks, Inc. His messages are both expository and devotional, yet they are easily read, being almost conversational in style. We recommend this book for its practical nature and heartwarming treatment of an important but little understood epistle.—G. Coleman Luck

Living Victoriously

HEBREWS, by M. R. DeHaan (Zondervan, Grand Rapids, 212 pages, \$2.50)

Here are "twenty-six simple studies in God's plan for victorious living." These were given originally over two coast-to-coast radio networks. The viewpoint of the author is that Hebrews is written to and for Christians, reminding them of their responsibility under grace.

The sinning and disobedient Christian will be subject to the chastening of the

Lord, possibly unto death. He is to live in the light of the judgment seat of Christ. The teaching of chapters six and ten are set forth as contrary to the idea that the persons spoken of are mere professing Christians or saved persons who fall away, losing their salvation. It is suggested that those in these two difficult passages are Christians who are disobedient and sinful. They cannot be renewed to repentance, rather than having their salvation lost. The seriousness of loose living on the part of Christians is emphasized with the means of victory and blessing presented through a resurrected, interceding Christ.

The intent of the author was not an exhaustive treatment of the book. He has dealt with the important issues it contains. The book is challenging and constructive. It has helpful and useful material. The reader is encouraged to study the Word. Bible students will profit by adding this book to their library.—Kenneth O. Bouton

Teaching Aids

AUDIO-VISUALS IN THE CHURCH, by Gene A. Getz (Moody Press, Chicago, 256 pages, \$3.95)

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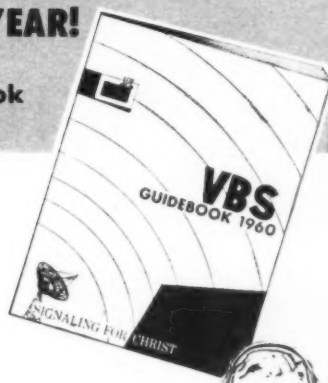
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Bible Prayers

ALL THE PRAYERS OF THE BIBLE.
by Herbert Lockyer, (Zondervan, Grand Rapids, 281 pages, \$3.95)

This volume by our good friend and brother is most worth while. Dr. Lockyer is known for his faithfulness to the Word of God, his eloquence in the presentation of the message and his gift in applying the Scriptures to human hearts. It seems to us that he is at his best in this book.

The subject itself is a thrilling one. Just to have a volume listing and recording the prayers in the Scripture would be a fine addition to the library of the Christian minister. But there is more. Dr. Lockyer succinctly and helpfully comments on these prayers. Quotations from great literature combined with incisive and helpful comments of his own make the volume a veritable encyclopedia on the subject of prayer.—William Culbertson

Life in the Jungle

HARVEST MOON ON THE AMAZON,
by Rosemary Cunningham (Zondervan, Grand Rapids, 151 pages, \$2.50)

Here is a rich, edifying missionary book. The author mentions that the incidents she relates are not particularly unusual. For one familiar with missionary life, these exciting and sometimes trying experiences seem routine. To those in the homeland, there is nothing routine about them!

For instance, in chapter one, "Dark Destiny," a pastor will discover a striking illustration of the tragedy of the unheeded warning. "Jungle Tamers," chapter ten, is another sample of this anything but ordinary way of life. Each of the twenty-nine chapters makes an excellent lesson-story for group meetings.

Here are autobiography, adventure, vivid description and graphic portrayal

of missionary life. These are the type of spiritual lessons a devoted missionary would draw from the experiences under primitive conditions among needy people. I find myself deeply stirred by and anxious for a wide acceptance of this book. It will enrich every life it touches.
—Alexander M. Dodds

Privilege of Prayer

PRAYER'S DEEPER SECRETS, by F. J. Huegel (Zondervan, Grand Rapids, 96 pages, \$1.75)

Beyond question the power of prayer is the greatest force in the world. That such a statement is no exaggeration will be readily admitted by every Christian. Yet this key to a more effective Christian life is one of the most neglected privileges available to the child of God. That fact we may admit with some reservation, but it is still true.

We live in a day when man-designed forces are repeatedly released, so that even our stretch of imagination is staggered. But we should remember that the mysterious power of God-honoring, Spirit-directed prayer transcends all of the combined forces of temporal powers.

The author presents this subject in such convincing fashion that the incomparable privilege of prayer should gain a place of deeper appreciation and prominence in every Christian heart. The reader will be led to agree that earnest

prayer releases the immeasurable wealth and power of God in strict accordance with His perfect will. Truly Jeremiah 33:3 will take on a new meaning after a prayerful study of this very helpful book.—L. E. Matthews

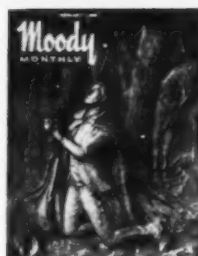
Flying to the Eskimo

AND TO THE ESKIMOS, by Gleason H. Ledyard (Moody Press, Chicago, 254 pages, \$3.75)

Here is missionary adventure of the kind we don't often hear about. Not that Ledyard and his wife were attracted to northern Canada by the adventure. Rather it was the burden of the spiritual need of the Eskimo people in that Arctic region.

But this is the twentieth century and the Eskimos are widely scattered. So the airplane enters the picture, with all of the problems and dangers that flying in the frigid north involves. The resourcefulness and stamina of the missionary-pilot and his brave wife call for real admiration.

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The Kingdom Of God

THE GREATNESS OF THE KINGDOM,
by Alva McClain (Zondervan, Grand
Rapids, 556 pages, \$6.95)

THIS volume seeks to expound the
scriptural truths concerning the
Kingdom of God on earth and carries
with it the certain sound of the Word of
God. The author does not deal with iso-
lated texts but searches the whole of
Scripture for the facts of his subject.

After stating the various views cur-
rently held in Christendom, Dr. McClain
launches into a definition of the term.
He distinguishes between the universal
Kingdom of God and the mediatorial
Kingdom. This latter he defines as a
phase "of the universal Kingdom and
related to the earth rule of the chosen
representative who not only speaks and
acts for God but also represents the peo-
ple before God." The representative is
"always a member of the human race."
This idea the author traces back to Mel-
chizedek, who combined the three offices
of mediator: prophet, priest and king.
Hence, the mediatorial idea was known
even before Moses, but with Moses came
the concept of a nation as mediator, thus
giving it a political flavor.

Continuing through the Old Testa-
ment, the Messianic idea is traced in
great detail and the Kingdom is shown
to be spiritual, although it has "effects

which extend into areas of life which are
ethical, social, economic, political, phys-
ical and ecclesiastical."

It is pointed out that the New Testa-
ment sets forth Jesus Christ as God's
representative upon earth. The Son made
His presentation of the Kingdom, but He
was rejected, crucified and buried; then
He rose again, postponing the setting up
of the Kingdom until His second advent.
This was in keeping with Old Testament
prophecy. The Kingdom was once more
presented to the Jews in the Book of
Acts, but it was again rejected.

During this present age there is a dif-
ference between the Kingdom and the
Church. The Kingdom is seen as being
in the future; when it is set up, however,
the members of the Church will rule with
the King in the visible earthly Kingdom.

The end of this present age is dealt
with at considerable length, until finally
the mediatorial Kingdom is merged into
the universal Kingdom. "Thus it is per-
petuated forever, no longer as a separate
entity, but in indissoluble union with the
original Kingdom of God from which it
sprang."

The book is complete with an inex-
haustive Scripture and subject index. We
know of no other single volume which
presents this subject in such detail and
with such a scholarly presentation of the
Word of God.—Lawrence E. Pearson

Heroine in Africa

SHE HAD A MAGIC, by Brian O'Brien
(Dutton, New York, 281 pages, \$4.00)

The title of this book is rather a
strange one for a life of Mary Slessor. It
comes from the statement of an old time
trader on the West Coast of Africa who
had known the Scottish missionary
heroine. "She had a magic," he said of
the great influence she exerted over the
black men of the Calabar region, and
over the white men, too, who came there
to trade or govern. "Magic" the black
men might call it also, and the author
seems half inclined to agree with the
word.

Certainly it is a new and somewhat
different picture of Mary Slessor that
we get from this story. The author is an

able writer and has filled in many de-
tails, especially the conversations, from
the background of his own experience in
West Africa. This makes it a very vivid
account and gives us a very human story,
perhaps too human. The author has
great admiration for his heroine, but he
quite obviously disagrees with her theol-
ogy. So he cannot quite sympathize with
her own attitudes toward the work she
was doing.

Still and all, it is a book well worth
reading. It is not only an entrancing
story of a unique missionary heroine; it
also gives an interesting picture of the
people and country to which she went
more than eighty years ago.—Harold R.
Cook

Sin of Self-Seeking

MAMMON, THE DEMON OF GREED,
by John Harris (Bible Truth Depot,
Swengel, Pa., 311 pages, \$3.75)

The express intent of the author was
more pointed and suggestive in the origi-
nal subtitle, "Covetousness, The Sin of
the Christian Church." It is thought,
however, that the 1959 subtitle will give
the book a wider application in present-
ing human selfishness under the more
general theme.

Although the entire offering is in-
tended to expose the evil of selfishness

and is well documented with appropriate
Scriptures, the reader's attention is re-
peatedly brought to the admonition,
"The love of money is the root of all
evil." The sin of self-seeking is traced
from the very beginning of man's dis-
obedience to the present crime waves
which ravage the world today.

"Selfishness is the universal form of
human depravity; every sin that can be
named is only a modification of it." So
states Mr. Harris. We have come to ex-
pect greed and covetousness in a world
where sin abounds, but it is nothing less

Moody Monthly

than tragic to discover that, within the organization we call the church, the bold display of selfishness is so rampant that the carnal world's practice of the sin is but that of an amateur.

The author makes every effort to lead the reader into "paths of righteousness" as he exalts the Lord Jesus, who "for our sakes became poor" that we might learn the way of victory over the sin of selfishness.—L. E. Matthews

Book Briefs

THE LEARNED MEN, by Gustavus S. Paine (Crowell, New York, 212 pages, \$4.75). This history portrays in an interesting and instructive manner the struggles and successes of the men who were assigned the task of making the King James Version of the Bible.

JEWELS OF MEXICO, by Mae R. Royer (Church Center Press, Myerstown, Pa., 110 pages, paper, \$1.50, cloth, \$2.25). Simply told and easily read, it is plain to see that these tales of Mexico are written by a missionary who has a love-filled heart for her own "jewels." The book should be very useful with children and young people, presenting as it does living pictures of "grass roots" life in our little known next door neighbor.

NEO-LIBERALISM, by Robert Lightner (Regular Baptist Press, Chicago, 100 pages). A brief but excellent survey of a theological movement which is attracting much attention nowadays. Busy pastors should find this book of real profit.

OF MICE AND PEOPLE, by Betty Carlson (Zondervan, Grand Rapids, 126 pages, \$2.00). In 1951, while spending a week with a missionary family in the Alps, the writer came into a dynamic relationship with the Lord. Since then she has discovered many new things about the Christian life through study and personal experience. Author of a weekly column, "I Love People," in the Rockford (Ill.) Morning Star, she takes the reader on a stimulating adventure as she introduces some of her friends.

PICTURES OF THE APOSTOLIC CHURCH, by William M. Ramsay (Baker, Grand Rapids, 367 pages, \$3.50). Brief studies in Acts and in various chapters from the epistles by a noted New Testament scholar. The material was first written in 1909 as a commentary on the Sunday school lessons and appeared in *The Sunday School Times*.

SERMONS ON SOVEREIGNTY, by Charles H. Spurgeon (Baptist Examiner Book Shop, Ashland, Ky., 256 pages, \$3.50). Eighteen instructive sermons by the "prince of preachers." The subjects have to do with great doctrines of the Bible such as election, redemption, grace, perseverance, providence.

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS, by Leon Morris. (Eerdmans, Grand Rapids, 274 pages, \$4.00). The present author wrote a helpful commentary on these same epistles in the Tyndale series (1956). This is a longer treatment with comments on the Greek text.

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Test Questions, Lesson Six

A HOLY LIFE AND HOW TO LIVE IT

IMPORTANT INSTRUCTIONS: Be sure you have mastered the material (in lesson VI on page 63) before answering these questions. Follow instructions carefully. Correct answers will be printed next month.

Circle the following statements "true" or "false" (12 points).

- God intends that our lives should overflow in blessing to others. T F
- The consecrated believer is not necessarily concerned about winning souls. T F
- Sincerity, faithfulness and experience in the Christian life make people successful soul-winners. T F
- The Lord Jesus was anointed with the Holy Spirit before He began His public ministry. T F
- Years spent in close intimacy with the Lord Jesus fully equipped the apostles to win souls. T F
- All believers are filled with the Holy Spirit. T F

Circle the letter of the correct answer (32 points).

- An overflowing life is
 - unattainable in this life
 - an essential part of a holy life
 - vital to salvation.
 - obtained by good works.
- The filling of the Spirit described in this lesson
 - concerns the work of the Spirit in regeneration
 - is the same as the Spirit's ordinary presence in the believer
 - can be said to be an individual Pentecost for the believer
 - is given unconditionally to all true Christians.

- One result of a Spirit-filled life mentioned in this lesson is
 - the ability to speak eloquently for Christ
 - the assurance that there will be no more temptation
 - the ability to witness effectively
 - an increased desire to encourage everyone to follow his own beliefs.
- If you are conscious of sin in your life, you should
 - give up all attempts to live a holy life
 - forget about it
 - do some good deed to offset it
 - confess it to the Lord and seek cleansing from it.
- Read the story of Stephen as recorded in Acts 6 and circle the letters of the true statements (10 points).
 - The Holy Spirit made Stephen radiant.
 - The Spirit and wisdom by which he spoke made his witness powerful.
 - The apostles instructed the Christians that even such a common ministry as waiting on tables should be carried on by Spirit-filled believers.
 - He couldn't have been filled with the Spirit because so many became antagonistic to him.
 - Stephen's faith and power can best be explained by his being filled with the Spirit.

(Test continued on next page)

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HISTORICAL ATLAS OF THE HOLY LAND (Rand McNally, Chicago, 88 pages, \$2.95). An attractive abridgement of the larger Rand McNally Bible Atlas, reviewed in MOODY MONTHLY, May, 1957, p. 38.

THE DOCTRINE OF THE PROPHEETS, by A. F. Kirkpatrick (Zondervan, Grand Rapids, 544 pages, \$4.95). We regret that we are unable to recommend this reprint. The author adopts far too many critical positions on the Bible to satisfy us. For example, prophecies calling Josiah and Cyrus by name before their birth are said to be not real predictions at all. Daniel is excluded altogether from prophetic literature. Another writer wrote the last half of Isaiah. Testimony of Christ and the apostles to such matter is discarded as of no value. The author's thesis is that the important thing was the prophet's message to his own day. Predictive prophecy is given little place in his thinking.

SERMONS ON SIMON PETER, by Clovis G. Chappell (Abingdon, Nashville, 128 pages, \$2.00). A series of sermons on the great apostle, written and presumably preached by a well-known southern preacher. With the aid of a vivid imagination Chappell presents in sermon form twelve outstanding events in Peter's life. Ably handled and interesting.

THE SOUTH WIND BLEW SOFTLY, by Ruth Livingston Hill (Lippincott, Philadelphia, 255 pages, \$3.00). Written in the style that proved so popular for

Test Questions on A HOLY LIFE, continued from page 77

12. You are an energetic and conscientious Sunday school teacher. You prepare your lessons thoroughly and use good teaching methods. Although your class shows interest, you are failing to reach their hearts. Your students are attached to you personally but none have responded to your efforts to win them for Christ. Consider the teaching of this lesson, then circle the letters which describe what you should do (21 points).
 - a. Give up teaching Sunday school altogether.
 - b. Examine your heart to see if you are relying on spiritual experience to fit you for spiritual work.
 - c. Be more zealous.
 - d. Try to get an easier class.
 - e. Read more books relating to your lesson.
 - f. Change your teaching method.
 - g. Ask the Lord to fit you for teaching by filling you with the Holy Spirit.
13. You are a believer who regularly attends church and abstains from worldly pleasures. You have been trying to witness for Christ but have had little success. Your lack of education holds you back some. Someone has offended you, and you have spoken evil of him to others and hold a grudge against him. You have a hot temper

which you cannot always control, and when you lose it you realize it's wrong and resolve to control yourself next time (18 points).

In view of what you have learned in this course, give three reasons for your failure to witness effectively for Christ.

- a.
- b.
- c.

List three steps you should take immediately toward true holiness of life.

- a.
- b.
- c.

14. State how you have been helped in your Christian life by studying this course (7 points).

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RUTH, A LIFE OF LOVE AND LOYALTY, by Charles E. Fuller (Revell, Westwood, N.J., 128 pages, \$1.50). A simple but spiritually rich study of events and characters in the Book of Ruth. The noted radio evangelist includes invitations to the lost, but directs most of his study to growing Christians as they face life today.

HOW TO WIN OVER WORRY, by John Edmund Haggai (Zondervan, Grand Rapids, 181 pages, \$2.95). The author insists that worry is "public enemy number one." Practical, scriptural methods are offered to overcome this sin, the general formula being: Praise Plus Poise Plus Prayer Equal Peace. Many mature evangelical believers will however take issue with the author's reasoning regarding stewardship matters. These pages on Protestantism fail to give adequate reference to the definite drift toward Rome in the Anglican Church today."

AN EXPOSITION OF PROVERBS, by Charles R. Bridges (Sovereign Grace

Book Club, Eerdmans, Grand Rapids, 640 pages, \$6.95). Reprint of a thorough exposition of the Book of Proverbs. Spurgeon called it "the best work on Proverbs." Though old, it is still challenging.

FUNERAL SERVICES, by James L. Christensen (Revell, Westwood, N.J., 160 pages, \$2.50). Complete funeral services for a variety of situations, including various types of people, ages and deaths. Occasionally a little confusing as to the true method of salvation.

INSTITUTES OF THE CHRISTIAN RELIGION, (2 vols.), by John Calvin (Eerdmans, Grand Rapids, 582 pages, \$5.00 for the set of two). A well bound, attractively printed paper covered edition of the famous Institutes. Beveridge translation.

MAKING THE BIBLE LIVE, Vol. 1, by Mrs. Allen A. MacRae (Moody Press, 48 pages, \$1.50) These 20 lessons covering Genesis 1 through Exodus 20 were prepared at the request of a group teaching home Bible classes for children. Besides the lesson story, Scripture reading, songs and memory verse, there are figures to be cut out and backed with flannel for visual aid presentation. A good book for released time classes, children's meetings or summer camp.

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Prompting the Deacons

By Warren Scandrett

ONE of the devil's prime objectives in the life of the local church is to open a breach between the pastor and his people. Such a tragedy has its root in lack of understanding. Old wounds fester until at last they break out in unkind and unchristian words. From that point on the usefulness of the pastor to the church is at an end. The remedy, of course, is for pastor and people to live so close to the Lord that there is no schism in His Body, the Church.

Happily, there are methods by which such tragedies may be averted. Touchy or tragic situations would never occur if pastors were told in love about things which later on, in the heat of argument, might be hurled at him.

In the world of business and industry, executives actually hire men to tell them where they might be wrong, and they expect their advisory boards to advise. Likewise, the boards of the local church should serve in an advisory capacity to the pastor. Not that the pastor is in any way a creature of the board or is obligated to do what they tell him. But "in the multitude of counselors there is safety" (Prov. 11:14; 24:6).

Frequently these men of God know of problems and problem areas in which the pastor is directly involved—problems that might be easily and quickly solved if only the pastor could be brought to see them objectively.

"But my board doesn't tell me about these things until it's too late!" one pastor objects.

In that case the board needs only to be prompted. How? One pastor simply mailed a questionnaire to each member of his board and profited greatly by their answers. The questionnaire was introduced by the following letter:

Dear Deacon:

Your pastor will appreciate it if you will fill out this questionnaire very carefully. Don't sign your name. Hand the completed form to the senior deacon (sealed if you wish), and he will then give all the questionnaires to the pastor. Please do not discuss this with anyone. This is your personal opinion. Circle the answer you consider best.

The questionnaire this pastor used is shown on the opposite page. Questions or statements will vary, of course, with your particular situation. The pastor who used this one found that the members of his board felt the questionnaire was both sensible and valuable.

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The multiple choice statements which follow were included in the questionnaire mentioned on the opposite page. The answers are designed to help the pastor discover weaknesses and strengths and thus further his ministry.

1. The pastor is generally: a. too serious; b. too foolish; c. just right.
2. He calls: a. too much; b. too little; c. often enough.
3. Calls are: a. too social; b. too spiritual; c. just right.
4. He studies: a. too much; b. too little; c. just enough.
5. He should call more on: a. members; b. non-members.
6. He shares church problems: a. too little; b. too much; c. just right.
7. He shares personal problems: a. too little; b. too much; c. just enough.
8. He is inclined to: a. be lazy; b. work beyond his limit; c. work to capacity.
9. In the business of the church, he takes: a. too much; b. too little responsibility.
10. His salary is: a. too much; b. too little; c. adequate.
11. His family discipline is: a. too strict; b. too slack; c. proper.
12. His time away from pastoral work is: a. too little; b. too much; c. enough.
13. His interest in community affairs is: a. too much; b. too little; c. adequate.
14. He spends too much time with certain people: a. yes; b. no.
15. He shows partiality: a. yes; b. no.
16. He is denominationally minded: a. too much; b. too little; c. just enough.
17. He is approachable on spiritual matters: a. yes; b. no.
18. With young people he is: a. too hard; b. too soft; c. just right.
19. His sermons are: a. too long; b. too short; c. too deep; d. too light; e. just right.
20. He is: a. too confident; b. too dogmatic; c. not confident enough; d. sufficiently confident.
21. He takes advice: a. well; b. poorly.
22. With the opposite sex, he is: a. too familiar; b. careful and proper.
23. Toward other churches, he is: a. kind; b. unkind.
24. With his personal money, he is: a. sensible; b. careless.
25. In fellowships, conventions, state work, he is: a. too active; b. not active enough; c. adequately active.
26. In sharing the work of the church, he: a. does too much himself; b. expects too much of others; c. shares equally.
27. In Sunday school he is: a. too active; b. not active enough; c. adequately active.
28. He tends to neglect: a. children; b. young people; c. middle-aged people; d. old people.
29. He is: a. careful; b. careless about church property.
30. His temperament is: a. touchy; b. patient.
31. Regarding his own mistakes, he tends to: a. ignore them; b. blame others; c. admit them; d. cover up.
32. In facing problems, he tends to: a. ignore them; b. make mountains out of molehills; c. face up to and handle them.
33. His morals are: a. sometimes careless; b. above reproach.
34. In business meetings, he: a. talks too much; b. limits discussion; c. drags them out; d. keeps them short; e. handles them quickly and efficiently.
35. About beginning on time, he is: a. too fussy; b. too lax; c. just right.
36. When he is given gifts, he: a. shows appreciation; b. is ungrateful.
37. Of his wife, he expects: a. too much; b. too little; c. enough.
38. He is afraid of certain people: a. yes; b. no.
39. He has: a. too many; b. too few; c. enough new ideas.
40. Questionnaires like this are: a. sensible; b. valuable; c. foolish; d. of little value.

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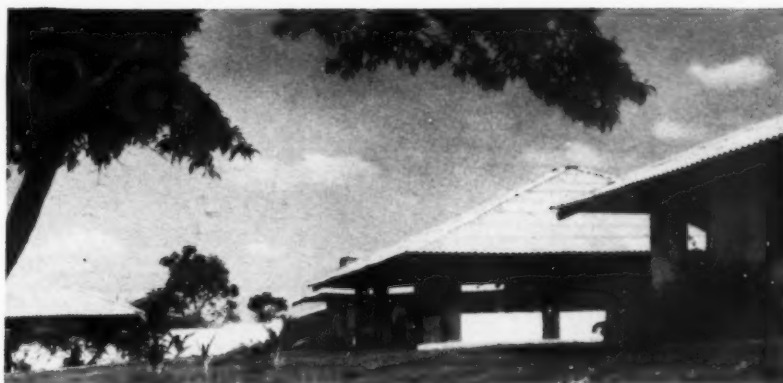
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The Bible and the Hoe

By Marjorie W. Wittig

*In the midst of Colombian mountains it stands:
a school to teach the
Word of God and the
dignity of labor*



More buildings such as those at top are needed for the expanding program of the institute. At bottom left is Antonio Madera who was stoned for preaching the gospel to his people. The workers pictured in the bottom right photo are hoeing watermelons on the institute's farm.

It seems to me," said a Colombian Christian layman, "that after our young people come out of Bible institute training, they are soon spoiled and not worth very much to the work."

"And why is that?" asked his missionary companion.

"Because they don't work," came the blunt reply. "They go to school, prepare to teach or preach, and when they are through they think that manual labor is beneath them."

He was talking to the director of the Vocational Bible Institute in Cristalina, Colombia, and was interested in a school which not only taught the Word of God but also taught the dignity of labor as students learned a useful vocation.

For a long time missionaries had felt the way this Colombian Christian felt, but it was opposition and persecution to their work which gave them impetus to do something about it. For five years the Interamerican Missionary Society had maintained a launch from which they evangelized the people along the Cauca and Nechi Rivers. Hundreds of people came to know Christ and many churches were started.

But as the gospel began to penetrate, the Roman Catholic priests began to work. Persecution set in and government restrictions were laid down. Finally, the missionary launch, often in dry dock, was sold to another mission.

The time had come, the missionaries concluded, to train nationals to carry on the work. But how? Another Bible institute? One which would ground students in the Word of God but at the same time raise their social status to the point where they scorned manual labor? That didn't seem to be the answer.

The answer suggested was: Why not begin a training school to give men and women a useful vocation and prepare

the vocational part of the program, the farm, was not in sight. While the mission sought to buy property in the country, the school went on, and three years later the Lord supplied the farm.

✦ A FARM program, missionaries thought, would accomplish three things: It would help to support the school and give work to students who could not otherwise attend school; it would prepare Colombian workers to raise the standard of living with technical knowledge; and it would teach them the dignity of labor.

The first objective of the farm, to support the school and provide work for students, has been fully met. The farm is now beyond the experimental stage. Watermelons and cantaloupes are grown successfully along with thousands of pineapples, papayas, oranges, lemons and yucca and black-eyed peas. More than a thousand chickens are being raised, the older ones roosting in hand built, wire cages with a production of more than 200 eggs a day.

The second objective has also been met. Previously, when a missionary had tried to teach Colombians to plant corn

MISSIONS

Harold R. Cook, Editor

them for Christian service as laymen as well as full time workers?

So in the fall of 1955, the Vocational Bible Institute opened. Forty Colombian young people began studying at the mission compound in Medellin, but as yet,

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Chickens roost in wire cages built by students.



A fourth year class ready to serve the Lord.

across the slopes of the hill, the Colombians had ripped up the work in disbelief. Now, a Colombian going into the same area can teach such technical tips to his own people.

The fulfillment of the third objective has been a great encouragement for missionaries as they've overheard conversations such as this.

"Marcel, come and play on our football team," called Froilan.

"Not this afternoon. I want to harvest some grass seed Don Eugenio gave me to take home. I'm sure my father's cow will do much better on this grass," Marcel replied.

"I'm taking some cucumber seeds with me and a hoe with me. It's much easier to cultivate yucca with a hoe than to use a jungle knife," answered Froilan as he headed toward the field.

Now the farm program has been implemented by a tractor, generously given by a farmer in the States. The only mechanized vehicle in the area, it has already played its missionary part on the farm and for neighboring Colombians.

To allow time for farm work, two groups of students attend classes in the morning while others go into the fields. In the afternoon this is reversed. Courses in the first two years are almost entirely in secular subjects with a few Bible courses, but the last two years are heavy with Bible geography, theology, doctrine, book study and study of the Christian life and home.

A course in child evangelism in the first year gives all students a background for working with children. Celina Beltram returned to her isolated river town of Galindo after one year at school and taught a Sunday school class. Then she organized a small day school by going from house to house teaching with a few books. Day schools are forbidden by the government, so she used this method to give evangelical children some training

in reading, writing and arithmetic.

At the close of each school year, those students interested in going into the work may apply to the National Church Association. The executive committee reviews their desire and assigns them to a field of service. The great area along the Cauca and Nechi Rivers still has many towns and thousands of people who have not heard the gospel. Although the work has been hindered by persecution, hearts are open to hear and many are being saved.

After a year at school, one student, Antonio Madera, went out as a missionary from the institute to live and work among his own people. Soon he learned, like Paul, what it meant to suffer for the Lord's sake. As he worked in the town of Pinillos, the priests gathered the children to interrupt his meeting by throwing garbage and stones into the bamboo walled church. He learned what it was to have a child spit on him and to risk being thrown in jail.

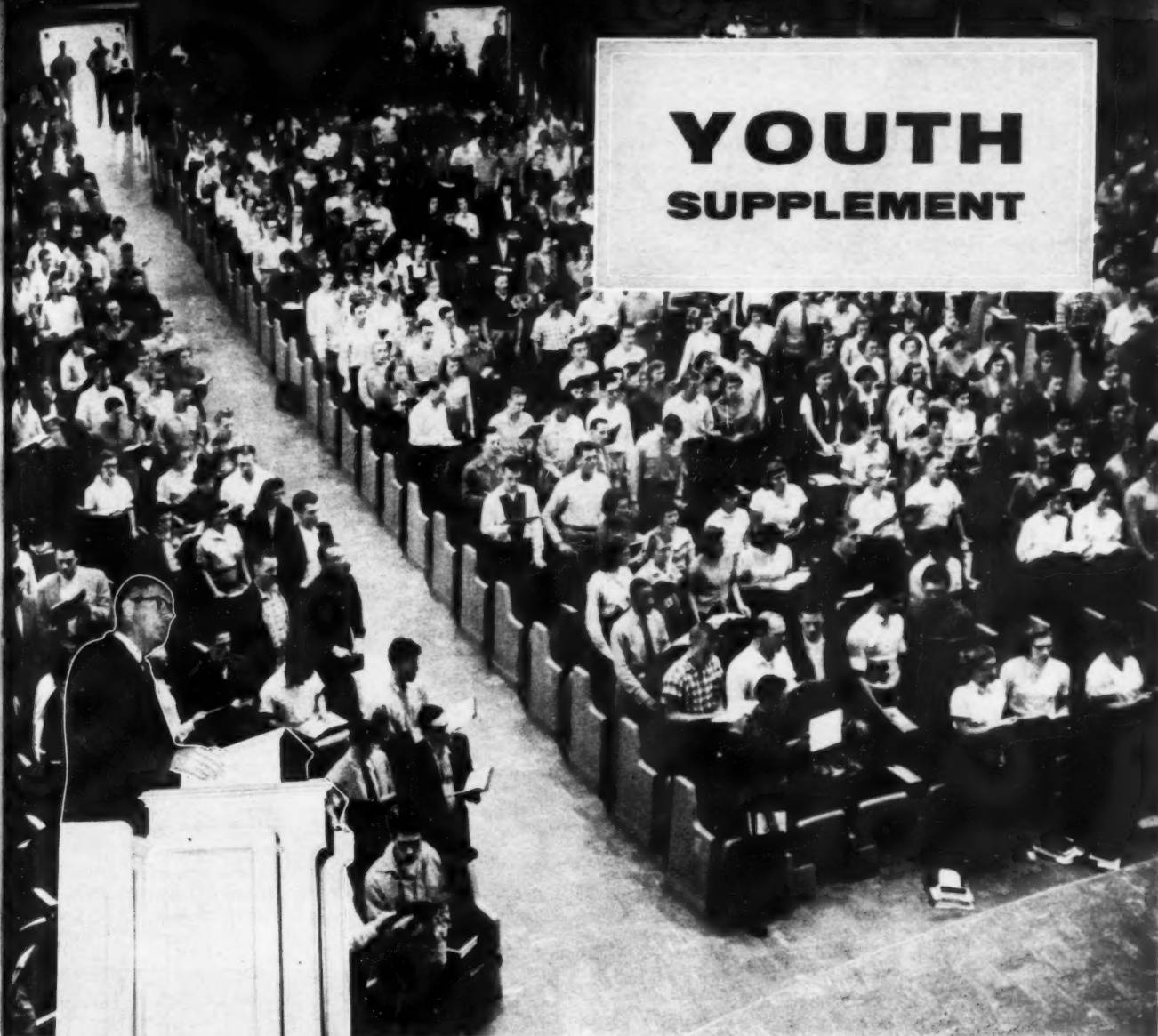
But Antonio was faithful and many who hungered for a better way of life found Christ through his ministry. Now he is back at the institute determined to study more of God's Word and prepare himself for full time service.

Weekend evangelistic work has not been done for the past two years in order to become established in the area, to make friends and contacts slowly. Government restrictions have also hindered such activity. But now with the new government and a friendly attitude toward *The Oasis*, the name of the farm, some of the students are going to nearby towns Sunday morning to evangelize.

What's more, at the present rate of growth, the Vocational Bible Institute will soon be bursting its buildings. A new administration building is going up, but more buildings will be necessary and more trained workers needed. Daily, the prayer goes up that more nationals will be prepared to serve the Lord, armed with the gospel and the hoe. **END**

Moody Monthly

YOUTH SUPPLEMENT



TEEN STYLE

Missions Conference

WHAT did I get out of the missionary conference? Most important, I guess, I got a new slant on the need. We think we're doing a great job, but do you know there are more unsaved people in the world today than ever before?"

"How do some others feel about it?"

"The modern methods interested me . . ."

"I liked the straight talk about living problems, family relationships and expenses . . ."

"I learned that missionaries are real people. Take the fellow from Colombia who ate breakfast with us. One minute he was talking about the political picture in South America, and the next minute he was into the fifth game of the World Series. The same day I heard him bring a solid message from the Bible."

These are just a few reactions from young people who attended one of the largest youth-slanted missionary conferences in the country. For three full days, one thousand young people got

acquainted with the needs and problems of the mission field, sat in on panel discussions involving some forty missionaries from twenty-five mission boards and asked questions to their hearts' content.

The conference was held at Moody Bible Institute where approximately 10 per cent of all Protestant missionaries from North America have received some or all of their training. Classes were suspended and for three days students—about a third of whom are aiming for the mission field—marched from session

At right, veteran missionary Erik Barnett of the Africa Inland Mission talks freely about mission problems. Barnett faced the Mau Mau uprisings in Africa not long ago.



The exhibit table was one place you could count on cornering a missionary.

Ben Nickel of the Gospel Missionary Union beats a native drum.



Who can pass a display of curios without stopping for a closer look?

Bob Frager photos



to session, talked with mission board representatives about their plans and got to know missionaries through mealtime and snacktime conversations.

For missionary candidate Mike Flynn and his wife, the conference yielded some down to earth, practical answers. Mike, a trained radio announcer and producer, and Mildred made their decision for the mission field at a similar conference a year ago.

"We got some helpful stuff on family life," Mike says, "the relationship of husband and wife on the mission field and the relationship of the family to others. Missionaries talked about the need of living a normal, healthy life on the field, the need to pack the wife and kids in the car and head for the beach, school for the kids, insurance."

♦ AMONG missionaries present were such well-known leaders as Philip E. Armstrong who heads up the home work of the G.I.-founded Far Eastern Gospel Crusade, Erik Barnett of the Africa Inland Mission, who not many years ago faced the dangers of the Mau Mau uprisings, Raymond Davis of the Sudan



Students inspect the latest in print about missions.

It was straight "missions" for three days for 1,000 students.

Interior Mission, Arthur F. Glasser of the China Inland Mission, J. O. Percy of the Interdenominational Foreign Mission Association and Edward J. Pudney of the Unevangelized Fields Mission.

These and other mission board representatives were met with a barrage of questions. Most frequently heard were: "What are the needs on the mission field?" and "How can I prepare?" Teenage conference goers were generally surprised to learn that the great need is for men and women to do general missionary work. Specialists are needed to play an important role, but the general missionary is needed in even greater numbers.

Again and again came the query, "How much training should I have for the mission field?" Generally the answer given was that Bible school training was basic. Additional training in varying amounts and of various kinds was recommended for specialized types of ministry.

"How do you choose a field?" That question was more difficult, students were told, because there is no substitute for seeking God's will and leading. Getting information on the needs and opportunities—and the conference provided this—is the first important step.

Young people learned that missions are changing; today's problems and situations are different. Missionaries today generally work with—and even under—national Christians.

They face special problems such as separation from their children, especially when the children reach the time for advanced schooling. They still have the job of learning a foreign language, perhaps more than one, and learning it as perfectly as possible. Often they may use relatively new tools, but speakers agreed that in spite of devices and equipment, missionary work today still depends on dedicated people.

♦ CONFERENCE goers not only appreciated the information and help they received, but they frankly enjoyed the change provided by a well-filled but varied schedule. Here, for example, is a typical conference day.

Breakfast begins at 7:00 a.m., followed by devotions. Fellows meet in one large auditorium, girls in another. Missionaries are in charge of these sessions which touch the spiritual heart of the whole conference.

Devotions are followed by the general meeting of the morning—an hour-long session with fellows and girls together listening to missionaries speak on subjects such as missionary motivation.

Now the attention turns to smaller group meetings. Through slides and motion pictures teenagers are faced with the comprehensive missionary picture in the

countries represented. At some sessions they hear missionary panels discuss language learning, youth work, women's ministry and literature. Here many of the practical problems of missions are brought out and aired and various viewpoints represented. And always there is a time for questions.

After three of these sectional sessions it's 12:30—lunchtime. Here is another chance to get to know the missionaries as they scatter out, one or two at a table in the dining room.

Happy students find no sessions scheduled for the afternoon. Instead there is a time for personal interviews with mission representatives. Here they ask some of the more personal questions about the need in various parts of the Muslim world or check up on opportunities in missionary technical service. These interviews mean personal contact—a top factor in making the conference a success.

More informal conversation may be had around the exhibit table. Missionaries are always interested in what their fellow missionaries have to exhibit, and you can count on finding one or two looking over the Indian shawls or the New Testament in Russian.

The day's program closes immediately after the evening meal with a missionary film, followed by a message. Evening sessions, though open to the public, are still slanted for young people.

♦ MULTIPLY this typical day by three and you have a fair idea of how much was packed into the span of this one missionary conference. And of course there were results. Many students reported getting a new view of missions. Others were straightened out on important personal decisions. Some thirty, many of whom had been undecided before, went on record for the first time as being ready to go to the mission field of God's choice.

Actual results in terms of young men and women on the field cannot be counted now, but one veteran missionary rated the conference as "the greatest single opportunity open to faith missions today."

Perhaps Mike and Mildred Flynn are samples of what God will do through this year's conference even in two years. Right now they're praying and planning about a post in the Netherlands Antilles, off Venezuela, where their radio training will be useful. Their plans were made partly, at least, because of a missionary conference for teenage students. And prospects indicate that scores of other mission stations around the world will receive reinforcements in two, three or five years because of the conference just concluded.

END

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Are They Pampering You?

By Gunnar Hoglund

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ARE you—today's Christian teen-ager—being pampered today? That's the question on the agenda. For the sake of argument, let's define to pamper as meaning "to spoil, to baby, and to coddle." Here's a two-way discussion that you may find provocative and helpful, dealing with this question, which many Christians are debating nowadays.

We invite you, after reading both sides of the question and forming your own opinion, to put your viewpoint on a card or in a letter and mail it to YOUTH SUPPLEMENT. Here's the question.

Do we pamper our youth?

YES, says Mr. A.:

There's no doubt about it. We do coddle our young people. And the sooner we stop it the better. For what we're breeding is a syrupy, thin-blooded species of Christianity with the stamina of a soap bubble and no similarity to the faith taught in the New Testament.

Look at them. Never before in history have young people been the recipients of so much: the finest in education, clothing and food; the best in counseling, preaching and training. There are Bible camps, inter-church youth activities, handcraft clubs—in fact, everywhere young people turn, someone is handing them something on a silver tray.

What have we gained in return? A backboneless corps of young people who choose generally to stay around church until they're sixteen or seventeen, then

desert in droves. They whimper when the sermon passes the thirty-minute time limit or fail to show up unless games, laughs and so-called gospel films are on the bill of fare. Their cockiness and downright disrespect for age is alarming.

A teen-ager I met one day topped the whole thing off when he said: "I'm quitting that church; they don't have soft enough cushions in the pews."

A generation ago things were different. Like many believers today in Soviet Russia and in Spain, we paid a high price for what we got. Agonizing for souls, all-night prayer vigils, long hours spent with the Bible, disciplinary trips to the woodshed—all these we were well acquainted with. And we were better for it.

Don't get me wrong. I love young people deeply. Like you, I want sincerely to see them develop into sturdy Christians who can help halt the world's drift toward unbelief and communism. But they'll never do it until we lay down the silver spoon and start applying some iron-handed treatment. They must be taught that there is a price tag connected with Christianity. They must be faced with the harsh facts of spiritual life. Only then is there hope for our coming generation.

The fault is not with our young people. We grownups are to blame for letting things drift along and get this bad. All right, let's repent of our shortcomings. Away with the kid gloves and on with the brass knuckles. They did the

job fifty years ago. They'll work today!

Do we pamper our youth?

NO, says Mr. B.:

Mr. A.'s arguments are sound and fury, and that's all. Let me tell you why. First, he claims, just because more facilities are placed at the disposal of our young people—nicer homes, finer schools, better clothing—than back in 1900, that this means automatically that they are being spoiled.

Well, what about our middle agers? They live in nicer homes, eat better and drive bigger cars. Are they being spoiled?

And what about our older folks? Never have they had such commodious retirement homes to go to. Are they being spoiled?

Let's be fair. Our goal is to help all we can in the fullest unfolding of the lives of young people. If that means improved methods and facilities—as it does for any age—so what?

Mr. A. insists that young people were more spiritual a generation ago. This is a tired old argument based ninety-five per cent on sentiment and five per cent on fact. By this line of reasoning, anything that is fifty years old is automatically better than its counterpart today. I challenge that. I say we have in our churches today just as devoted and sacrificial minded young people as ever before.

And remember this—it's a good deal
(Continued on page 90)

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'TWEEN TEENS

They're Aiming at You

Hi!

Did you know that teens are mighty popular people these days? Why? Because there's an army of adults with monetary motives who realize the power and influence of the teenage market and have declared open season on YOU.

A recent news story says that teenagers are becoming one of the most powerful single buying groups in the nation's economy. They spend about ten billion dollars a year. Add to this the influence teens have on the purchasing habits of parents. That's the reason, the article goes on, TV sponsors are out to woo teens and keep the dollars rolling in.

Another group after your money are the makers of smutty literature. Postmaster General Summerfield says that the pornography and obscenity business is a five million dollar a year business. A daily newspaper columnist recently revealed that a flood of lewd pictures were smuggled into this country by Communists. Through pornography dealers the pictures were eventually placed in the hands of young people. The implication was that this was part of a Red plot to undermine American morals.

"So?" you ask . . . "What does this mean to me?"

Just this. It's more than just a matter of your not going out and looking for the things of the world. The world is *coming after* you, and if you just stand there with your teeth in your mouth, you'll get hit. You've got to *do* something.

One thing you can do is watch for the stuff the world is throwing at you. Smut doesn't advertise itself as smut. No, it slips into the display in a store window or into a reputable magazine. In that disguise it sneaks into your mind along with the innocent ideas. Then, having got its nose into the tent, like the proverbial

camel, it comes to live with you.

Crime doesn't announce, "I'm crime. I pay. Try me!" But in glorified dress it booms out at you from the news stand or hypnotizes you from your TV.

Another thing you can do is to listen to Paul's counsel to the Philippians. He told them to think on the things that are honest, just, pure, lovely and of a good report. When you do this, you recognize the things that are untrue, dishonest, unjust, impure, unlovely and of a bad report, no matter what form or disguise they take.

He put over the same point when he told the Colossians to set their affections on things above and not on things on the earth. When you take a good look at the things of this earth from a heavenly point of view, you see them for what they really are.

But sometimes it's not enough to be aware simply of the things of the world around us. When the volley of vice comes hard and fast and the temptations are just too much, good horse sense tells us to turn and run.

That's right. Make tracks! "Flee youthful lusts," the Bible says. Are there magazines that offer sports or fashions, but sandwich these between sex? Keep your distance! Reading them not only encourages those who publish them, but puts you right in line for a salvo from Satan. If you get hit you can't complain. You asked for it.

This doesn't mean you have to spend your whole life dodging and zigzagging like a halfback on an end run. It does mean that you should recognize the fiery darts of the wicked for what they are and *steer clear*. Take Paul's positive approach. Then you'll see the mud flying your way before it hits home. R.W.

Are They Pampering You? [Continued from page 88]

harder for young people to keep their testimony pure today than it was back in the days of 1900.

Any young person who can stand true for Christ in these days of war and corruption and filth, often reaching into the very hallways of our high schools, deserves a pat on the back, not a slap on the wrist.

If you say we're pampering our young people, how do you explain the many fine youth movements in operation today that Grandpa never heard of? How do you reconcile that view with the thousands of fine Christian young people crowding our Christian colleges and Bible institutes and seminaries? Or the long

line of applicants begging our mission boards to be sent overseas, held back by lack of funds the grownups refuse to turn over?

If that's the result of pampering, then I say let's have more of it!

All right, you've read both sides. What do you think? Just write "yes" or "no" on a card or in a letter and we'll let you know shortly how the vote went. Oh, and by the way, if you want to back up your vote with a considered opinion so much the better. Just address Editor, YOUTH SUPPLEMENT, 820 N. LaSalle St., Chicago 10, Ill.

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A Message from the President of JOHN BROWN UNIVERSITY

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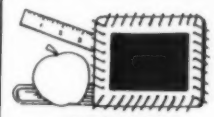


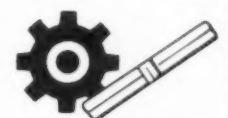


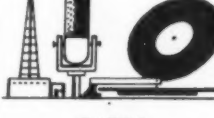
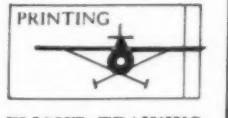




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this is my problem...



We've asked Dr. Donald Smith, instructor at Moody Bible Institute, to answer questions this month.

Dr. Smith is often heard at youth camps, Bible clubs, and teen age rallies. He has spent thirteen years in the pastorate and in youth work in the Chicago area.

Q. Is there an ideal plan for devotions? Should one try to study the entire Bible during devotions or are certain portions best?

A. I know of no set procedure or pattern that will guarantee 100 per cent effectiveness. I can only pass on some observations to you.

It goes without saying that we should have a quiet place where we can lock out the world and lock ourselves up with God. Do it when you're fresh.

We need our Bible and any other helps we can find (a notebook, a pen, etc.). To me it's best to read through a book, praying much and often as we go through the verses.

This was George Müller's manner. He read a little and then praised and prayed a lot. Remember your purpose is not to cram material into your head, but to drink it into your soul. "Thy word have I hid in my heart," the Psalmist wrote.

Here are a few questions you might ask as you approach the Word: Is there a promise to claim? Is there a command to obey? Is there an example to follow? Is there a warning to heed?

Remember that Q.T. requires Bible reading and prayer. After you've read well, I'm sure you won't have any problem praying as God would have you pray. Read Psalm 119 for a proper perspective of the Word of God and then check Matthew 7:7-11.

Any system will work if it's a workable system, but don't follow a plan just for the plan's sake. It's most important to ask God to meet you on your knees and to speak to you from the open Bible.

Q. Do we have to have a chaperon for every church party, program and outing? We're Christian young people. Can't we be trusted?

A. There's no verse in the Bible which says there must be a sponsor at every activity. But I consider the plan a good one. As youth director I always accompanied our young people on their outings.

I didn't consider myself a policeman. I was on hand for the good of the young people themselves and the church they represented.

I suppose on some occasions sponsors have pulled boners and gone overboard. Their responsibilities vary with the age of the group. In any event, young people who are eager for a good time and want to bring glory to God's name wouldn't resent the presence of an adult who gives his time and talents for that purpose.

Here are a number of reasons in favor of having dedicated sponsors at all events:

1. Parents are anxious to know who is responsible for the event. Many would not let their John and Jane go if there were no chaperons.

2. A sponsor is a help in case of emergency. What would you do, for instance, if George fractured his skull? Trained sponsors know the answer.

3. Whenever a youth group leaves the church or plans a social, the church is responsible. To protect its interests, its youth and their parents, it's good to have sponsors.

4. A sponsor may be a real help in keeping the program moving. The sponsor's ministry is not easy.

You may have noticed that I have used the term "sponsor" more often than "chaperon." Whoever goes with you ought not to be a "boss" or "lord over" or be a "kill-joy"—but a counselor and advisor.

All school activities have their sponsors. Why object to the church's having its sponsors? May I suggest, rather than chafing at the bit, try to understand the situation and help by making your chaperons' responsibilities more pleasant.

Got a problem? How about sharing it? It'll help you and maybe someone else. No name necessary—just jot your question down on a card or letter and send it to Youth Supplement Editor, MOODY MONTHLY, 820 N. La Salle St., Chicago 10, Ill.

Moody Monthly



Leads to a Leader

By Gordon R. McLean

Being a leader among your friends means more responsibilities and problems. Luoma Photo

TAKE a memo to all the kids who are officers in their church youth group, high school Christian club, Sunday school class, etc.

First, congratulations! Let's face it. It made you feel pretty good when the rest of the gang nominated and elected you as a leader or entrusted you with the \$14.39 they had in the treasury! No doubt you determined to do your best.

Chances are, though, you've encountered an interesting and upsetting state of affairs. You've discovered that all those kids who were "right behind you" turned out to be quite a way behind. The attitude seems to be that the job is yours, all of it. The rest of the crowd is quite content to sit back and let you handle the whole operation alone. The whole problem was summed up by one disillusioned teen leader who moaned, "How do you get anybody to do anything?"

This getting anybody to do anything business is the real test of your leadership. The real test of leadership is not how much you get done, but how many people you can get to work with you to do a bigger job than you could ever hope to do alone. You may be tempted to believe the best committee is three, when one's sick and the other is on vacation, but not so.

Here are a few pointers that may help on getting the unction to function with your gang.

First (and for this we borrow a leaf from Dale Carnegie), remember the only way in the world really to get anybody to produce is not to make them, but to

make them want to. For a Christian, this involves two words: dedication and inspiration.

The gang will be no more sold out on the things of the Lord than you as their leader are. So let's start with you. Do the kids really see Christ in your life?

Bob Cook sums it up this way, "Point to yourself and people will get tired of looking at you. Point to Christ and they'll like you better because they got to know Him."

There's the heart of Christian leadership. Do you spend time in the Word of God and in prayer so that your presence is a spiritual refresher to your co-workers? Then, do you take time personally to give the kids a lift, an understanding counsel, a word of encouragement in their own needs?

Be a real friend. *People never warm up to a program, but to a person.* If they're going to work with you, they're going to have to appreciate you and the Christ that lives in your life. Even a guy or gal who is not where he ought to be spiritually can be won by this approach. You've got to *give* before you can *get*.

On the mechanical side of the operation, be careful about delegating the work. Sure, some kids will do more than others, but try not to play favorites. Spell out exactly what you want a particular kid to do. Spend time to be sure he knows how to go about. See that he has any necessary help. And give him a deadline to have it accomplished. Too often instructions are vague, there's no help, no certain time to be finished—

and then you stop to wonder why nothing is done.

Your job as a leader is to plan the over-all strategy. Have the total picture in mind as you start, then delegate parts of the project. Don't do each job yourself, but take time to encourage a helper, check on the progress, pitch in and help where needed.

Finally, keep reminding your kids that this is important business, *His* business. Too often, the impression has been conveyed that Christian activities can be tackled when everything else is done, that church work is really secondary, and that it can be done any old way, if at all. Not true! This is the most important work of all, and nothing less than our best yielded to His power will do.

Go at it, and God bless you!

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We've had a pen pal request for a fellow in Alaska. If you fill the bill and would like to correspond with a gal out East, drop us a line and we'll send her address right away.

From time to time we get letters asking for pen pals. If you would like to write to someone either in this country or abroad, let us know. Just address YOUTH SUPPLEMENT, MOODY MONTHLY, 820 North La Salle St., Chicago 10, Ill.

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What Does the Bible Say?

how WISE are you?

By Anthony C. Capon

THIS month we are going to do something slightly different in our regular Bible study feature. We will take just one book of the Bible and dig into it for the treasure God has placed there for us.

Many years ago there lived a man who was given a completely free choice of the gift he would like to receive from the Lord. You can find out his name and what he chose by looking in I Kings 3:5 and 9. See, in verse 12, whether God gave him what he asked for.

This man wrote down many of the wonderful things he learned with that divine gift during his lifetime. Later, men collected his words together, and we have them in the book we now call Proverbs. See the man's name in Proverbs 1:1 and also 25:1. They also added wise sayings by other men. You can find their names in 30:1 and 31:1.

This is the book we are going to look at. It is amazingly full of good sound advice that seems to cover every possible situation.

1. The Two Men

Proverbs tells us that there are basically two kinds of men. We today would call them Christians and non-Christians, or saints and sinners. But the Book of Proverbs has many names for them.

See one pair of names in 15:29. What are the men called? What particular thing is said here about each of them? You see that only one of them can be sure of having prayer heard and answered.

Or see what else they are called in 14:16. So a wicked person is really no more than a fool in disguise! What is said about him at the end of the verse? Is he right to be so confident in himself, do you think? What does the "wise man" do? Do you?

I wonder whether these two types of men get along well together. There's a piece of advice about this in 14:7. What are we advised to do when we recognize a sinful person for what he is? This does not mean we should not seek to win him to Christ, but that we should not let him corrupt us with his ways of thinking and speaking.

We ought to ask our Bibles: What makes the wise man wise? How did he get that way? We will find the answer in 3:5, 6. Is it his own understanding that is

so clever? Verse 5. What must his attitude to the Lord be? Now look at verse 6. It means he puts the Lord first in all that he does. Then what does God do?

The fool trusts in all the wrong things! He doesn't look to God for his confidence. See one example of where his trust is, in 11:28. Where has he placed his hope? What is going to happen to him?

The same two men are walking in our world today. You yourself are one or the other! Which?

2. The Two Ways

These two men we have been considering in Proverbs are said to be on a journey. Each of them is following a certain way or path.

You will find the wicked man's road in 15:9. What is it called? What does the Lord think of it? This means that God finds the kind of life this man lives totally displeasing to Him. He condemns it.

But look at 14:12. Notice how confident the man is that his is the right way. What does his way seem to him to be? He probably thinks that the righteous man is missing a lot of fun by traveling the Lord's way. But what is waiting for the wicked men at the end of his journey? Where do such paths lead in the end? Same verse.

But look over there! Do you see that righteous man going along *his* path? Turn to 4:25-27 and you will.

Where are his eyes fixed? He doesn't want to get into any of the byways of temptation, does he? See in Hebrews 12:2 where we should be looking.

Is he also watching where he is placing his feet? Verse 26. He doesn't want to stumble or fall into any pits Satan might dig for him! He is walking carefully.

And if he should by any chance let his foot stray into any sin, what does he do quickly? See end of verse 27. Get out promptly!

Verse 18 of the same chapter tells us about the end of *this* road. The wicked man's path led to death, but where does this one lead? See the end of the verse. Yes, he has "shining light" from the Lord all his earthly way, and then at the end he enjoys the "perfect day" of the Lord's nearer presence. Compare Revelation 21:23 and 22:5. Where is this wonderful light?

What a difference! Which is *your* path?

3. The Two Women

Just in case any of you girls are feeling that the verses on "the two men" don't apply to you, we had better see what the book tells us about women. Yes, there are *two* of them also.

You will find one of them in 9:13. What is she called? Three things are then said about her in the verse. What does each one mean?

But worse is to follow. See what she is doing in verses 14 and 15. Whom is she calling to? The righteous man or a fool like herself? This reminds us that a woman who does not really love the Lord with all her heart has great powers of leading others out of the right path. Pray that this may never be true of you.

But let us turn from this to see the second woman. Her picture is beautifully painted for us in chapter 31. What is she called in verse 10, and what is she worth? Let us see some of the things said about her.

What is said in verses 11 and 12 about her life with her husband? What does he feel about her, and what does she do for him? What else do we find out from verse 20 about her? Whom is she helping now? Then verse 26. Does she gossip and spread harmful stories? What kind of things occupy her tongue (end of verse)?

She may not be a great beauty, this virtuous woman. Verse 30 tells us what to think of beauty. But the same verse gives us the real secret of her wonderful character. What is it? This is what every true Christian girl should hope to be praised for (same verse).

4. The Appeal

Now we must see in conclusion that these portraits and stories in Proverbs are not given just to satisfy our curiosity, but to form the basis of an appeal. The glorious fact is that by the mercy of God the fool need not remain a fool; it is possible to find the way of righteousness even after a wrong start. See 9:6.

We must first of all take the right attitude to our sins. See 28:13. What must we *not* do with our sins? It is useless to try to hide them, for God can see through all our concealments. No, they must be brought into the open and we must repent of them. The verse speaks of two things we must do; they are really the two elements in repentance. Write them down. Then what shall we have from God, according to the end of the verse?

And thus we shall find ourselves brought into the way of the upright. I wonder whether there is someone reading these words who needs to make this change, to be converted? You will find a simple story, "The Last Word," on page 96, to help you. Remember the solemn warning of 29:1 to those who delay too long. **END**

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the last word

Every pupil pilot is taught that any bad flying maneuver may end up in a spin; consequently, one of the first things he must learn is how to recover from a spin.

I shall never forget the day when my instructor told me that we were going to learn this exercise. He sat on the wing and explained it all so perfectly, and then said: "Now, let us go up and try it." So we climbed steadily upwards over an unpopulated area until 12,000 feet were showing on the altimeter and the aerodrome looked only as big as a matchbox.

Going into a spin was easy, just a matter of easing the control column back and then kicking on full rudder; but when my instructor told me to "recover," that was a different story—the earth was coming up to meet us at 6,000 feet a minute, and the plane was shuddering as we spun round and round.

In those few seconds the sweat poured off me as I vainly fumbled with the controls, obviously doing everything wrong, until quietly a voice spoke over the intercom: "All right, I've got her." Oh, the relief of that voice, as I handed over the controls, and in an instant we were flying on a level again.

My life was once out of control, hurtling towards a lost eternity. There was nothing I could do to save myself, but oh! the joy that filled my heart when I gave up struggling and handed over the control to the Lord Jesus—and it was as simple as that. I gave up my feeble fumbling and asked Him to come into my life and take control.

"If any man hear my voice, and open the door, I will come in . . ." (Rev. 3:20).—By an RAF pilot, in LIVING LINKS

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To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.

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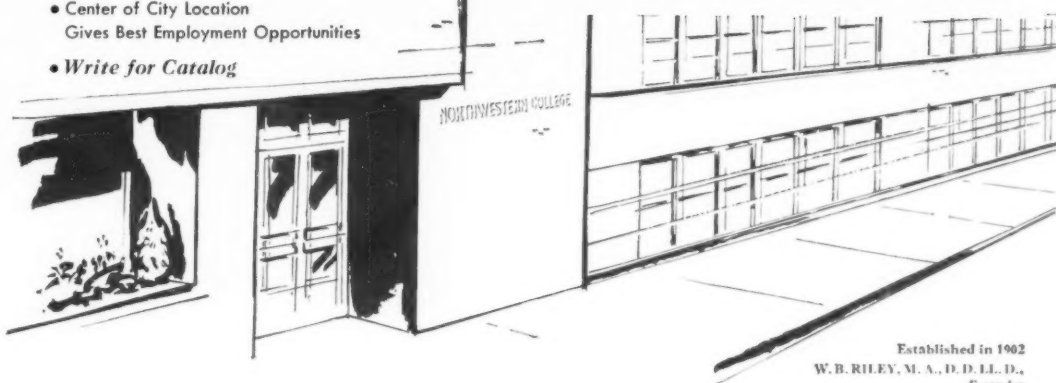
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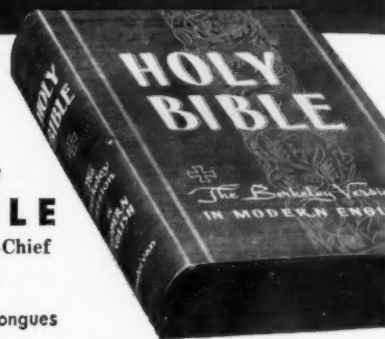
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